The Outlook

Vol. 62 May 27, 1899 No. 4

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Cuban Disarmament At least four or five times within the last two months it has been announced, apparently by authority, that the distribution to the Cuban soldiers of the $3,000,000 offered by the United States would begin immediately. But while our officials have been quite ready to pay, the Cubans have not been in a hurry to receive. The dissension among their generals has made it impossible to get an agreement on comparatively minor questions of methods of procedure. At last, however, an exact date (May 27) has been fixed upon for the beginning of the payments, and at this writing the vexed problem of the disposition to be made of the arms of the Cubans seems to have been solved satisfactorily. On this point there has been some blundering misapprehension between General Brooke and the Washington authorities. The former's explanation that, while the arms are nominally to be in the keeping of the mayors of cities or magistrates of villages, they are really, for the most part, to be placed in the arsenals at Havana and Santiago, removes all fear of their ever being used by insurgents against the United States. Secretary Alger's refusal to approve the plan (if, indeed, he did make such a refusal, which is not certain) was made in ignorance of this fact. Naturally, the Cubans are anxious not to appear as surrendering arms on compulsion. They have been our allies against Spain; they began the war which we finished; they are disarming and returning to peaceful pursuits on our guarantee that Cuba shall have free government. It is right that they should be treated with consideration and tact. The Spanish-American character is peculiarly susceptible on points of punctilio, and delicacy is needed in avoiding offense or any appearance of humiliation. It is also true that the march to prosperity and free government in Cuba is hindered by the presence of a large body of men under arms, wholly idle, and not under the control of the actual government in power. General Gomez well says: "I am convinced that a time of peace has arrived, when arms are no more necessary; that men should not be armed; and I am resolved not to oppose the power ruling Cuba." This sentence is the keynote of the manifesto issued by General Gomez last week. In expression this document is somewhat florid and bombastic, but in substance it is simple common sense. We quote one paragraph: "With the money they give you, or without it if you do not want it, go back in peace to your homes. Have a little more patience, you who have given proof of your patriotism and self-abnegation. Reconstruct your poor huts with the sweat of your brow, on which the soldier's laurel of glory is still seen. Let peace and work be your motto. Be Spartan in virtue, and in that way you will end all delay in the establishment of independence, the ideal for which three generations of Cubans have been sacrificed, and for which a noble people offered its help by a solemn declaration of rights."

❀

The War in Luzon Aguinaldo's Commissioners reached Manila last Saturday. Decided disappointment was felt in Manila and Washington when it was found that these Commissioners from the Filipino leaders merely repeated the request of their predecessors for an armistice of considerable length to enable the leaders to consult the wishes of the Filipino Congress and the people of the islands. So far as appears at this writing, the envoys from Aguinaldo have no power from him to conclude a surren-

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der. The American position has been throughout that there was no existing government in the Philippines but that of the United States, and it would be absolutely inconsistent with that position to treat with a native Congress or to deal with the situation in any but a military way. General Otis has accordingly positively refused an armistice. But on Monday of this week President Schurman, of the American Commission, laid before the Filipinos a draft of a form of government which President McKinley is ready to establish, and this proposition, it is hoped, will be made the basis of peace when it is reported back to Aguinaldo by his envoys. We give it here in full:

While the final decision as to the form of government is in the hands of Congress, the President, under his military powers, pending the action of Congress, stands ready to offer the following form of government:

A Governor-General, to be appointed by the President; a cabinet to be appointed by the Governor-General; all the judges to be appointed by the President; the heads of departments and judges to be either Americans or Filipinos, or both; and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon.

The President earnestly desires that bloodshed cease, and that the people of the Philippines, at an early date, enjoy the largest measure of self-government compatible with peace and order.

There were two features of importance in the military history of the week. The first was the brilliant march of General Lawton, in the course of which he occupied San Isidro, a temporary "capital" of the insurgents, swept the enemy northward and westward into the foothills and toward Mount Arayat, and, with hardly any loss, did a great deal to divide and demoralize the opposing army—in his entire bold advance of the past few weeks General Lawton has splendidly maintained his reputation as a keen fighter and rapid strategist. The other event of special interest was the expedition up the Rio Grande under command of General Kobbe; near San Luis the insurgents ambushed our troops and two or three of our men were wounded, but the gunboats accompanying the expedition quickly dispersed the enemy. At San Luis our troops had somewhat such a reception as that accorded our soldiers in Porto Rico; one account says that the natives, who had assembled on the shore, crowded around the Americans "with fulsome expressions of friendship," but adds, "apparently half afraid that they would be massacred." General Kobbe and General Lawton have now joined forces on the Rio Grande, while General MacArthur remains at San Fernando.

❀

The Cambridge Anti-Imperialist Meeting

The meeting of the Anti-Imperialist League held in Cambridge last week had a significance which has not attached to any other of the public meetings either for or against the present policy of the Administration, so far as we have followed the record of their proceedings. This significance is due neither to the presence of so many eminent men on the list of vice-presidents, nor to the equally significant absence of some names which it might have been anticipated would be found there, but to the fact that the issue was clearly defined by a statement in very explicit terms of the two policies between which the American has to-day to choose. The policy of the Anti-Imperialist League was defined, on the whole, with reasonable clearness by its resolutions, though made still more definite by the speech of Mr. Edward Atkinson on what he called "the way out." We pass by the denunciations in the resolutions of "the conquest of alien people in distant lands," and "the degrading of the American flag into an emblem of subjugation and vassalage," as bits of rhetoric not worthy of those who framed the resolutions, nor worthy of consideration by American citizens. What is worthy of their consideration is the definite demand that the present war "should cease;" that "the Philippine Islands be organized as an independent republic, possessing its separate flag, under the temporary protection of the United States;" and that for this purpose the Administration "proclaim to the Filipinos its willingness to treat with them at once on a basis of equality and conciliation." Mr. Atkinson modifies this proposal a little, or perhaps we should say makes it more specific. We quote from the "Transcript's" report of his speech:

What is the best way out, and how can peace be secured with honor? That way is, by agreement among the great naval and commercial powers of the world, to neutralize the

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Philippine Islands, to aid them in establishing an orderly government, and to open them, on equal terms granted to all nations, to the commerce of the world. This way is open, plain, and true; the will only appears to be wanting on the part of the executive officers of the present Administration.

❀

Charles Francis Adams's Way Out

The other plan was proposed to this meeting in a letter written to it by the Hon. Charles Francis Adams, but not read. Why not? we wonder. For this letter is by far the ablest argument against the policy which the Administration has pursued that we have seen at any time in the current discussion—ablest because it proposes a definite policy which Mr. Adams thinks might have been pursued. This policy would have been, in a word, the simple inhibition of foreign interference with the Filipinos, leaving them alone to struggle into independent existence as best they might. In support of this policy he cites our course in Mexico in 1865–66, when the attempt of Spain and France to interfere and establish a monarchy in Mexico was prevented by us, but, this accomplished, the Mexicans were left to "establish such government as they were fit for, in such way as seemed to them best." In carrying out this policy, "we should," according to Mr. Adams, "have used our utmost endeavor to make a Diaz out of Aguinaldo—a friend and ally;" instead of this, "following closely the precedent recently created in the case of Egypt, it is proposed to give the Filipinos a stable, beneficent government, framed on a British model, at the head of which will be a Governor-General supported by a sufficient and, necessarily in this case, a large military force, the duty of which official will be firmly to guide the Filipinos in the path of development and autonomy to the greatest extent possible." But while Mr. Adams thinks the former policy would have been much the better and wiser of the two, because the English policy will never develop a robust, aggressive, self-sustaining race, "nevertheless, under the guidance of the Administration and through the force of circumstances, the choice seems to have been made; and I am forced to say I do not see what course is open to us save to accept it. . . . Under these circumstances, the true course for the anti-imperialist would seem to be to develop to the utmost extent possible, though under the English system, the policy and principle of autonomy—the fact of native home rule." For this purpose he would endeavor to limit the interference of the United States to a minimum, to prevent the treatment of the Philippines as a domain to be exploited, to establish in our foreign policy a pure civil service, and to this end would avoid harsh and unnecessary criticism, and instead co-operate with the Administration in a sincere endeavor "to eliminate, so far as may be, the evil we think that we see in the policy imposed upon us, however originally mistaken."

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The Real Issue To-day

Whether the policy which Mr. Charles Francis Adams advocates would have been wiser a year ago is an academic, not a practical, question. We shall not, therefore, discuss it. The practical question to-day is whether the policy which Charles Francis Adams now advocates, or that which is advocated by Edward Atkinson and the Anti-Imperialist League, is the wiser one. The objections to Mr. Atkinson's "way out" seem to us insuperable. In the first place, the present Administration has nearly two years of life before it, and it is quite inconceivable that it should abandon its policy, stultify itself by recognizing as a legitimate government that which Aguinaldo has set up in Luzon, surrender to its already defeated enemy, and recognize the Tagal oligarchy as an independent republic and relegate to it all responsibility for the government of the archipelago. The policy for which Mr. Atkinson contends cannot possibly be initiated until after another Presidential election, and then it will be too late to initiate it, for the war which the Anti-Imperialist resolutions demand should cease has already almost come to an end, except as it may be continued as guerrilla warfare. In the second place, the experience of the European Powers pledged to protect the Armenians and utterly failing to do so, and the experience of the tripartite protection of Samoa, with the wretched entanglements which have ensued therefrom, will seem to most Americans quite conclusive against the plan of securing

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an agreement among the great naval and commercial nations of the world to neutralize the Philippine Islands. If barbaric or semi-civilized peoples are to come under the protection, control, or tutelage of civilized nations at all, the history of the world thus far indicates very clearly that each barbaric community must have its own civilized guardian. Between the English plan of a single guardian and Charles Francis Adams's plan of no guardian at all, there is no practical alternative. In our judgment, the history of the South American republics and of Hayti, contrasted with the history of Egypt and of India, makes clear that, in the interest of civilization, liberty, and progress, the English plan is the better one of the two. But, whether it be or not, the only thing which those who are opposed to English guardianship over a foreign people can do for the next two years is to follow the counsel of Charles Francis Adams and endeavor to bring such pressure to bear upon public opinion, and upon Congress through public opinion, as will "develop to the utmost extent possible, though under the English system, the policy and principle of autonomy—the fact of native home rule."

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Admiral Dewey's Return

Admiral Dewey has left the scene of his brilliant exploit and of his long-continued and difficult task, and has started homeward, expecting to reach New York about the first of July. The reception which is being prepared for him promises to appall by its magnitude the stoutest heart; sailing into Manila Bay involved far less peril than the Admiral will be forced to confront when he reaches the shores of a grateful and too enthusiastic country. It is proposed to present him by public subscription a house in Washington—an eminently proper expression of public appreciation, provided he wants the house, but he ought to be consulted before the form which the National testimonial shall take is finally settled. It is also proposed to tender him a banquet at a cost of $100 per plate. The perils of such a dinner from the gastronomic point of view can hardly be overstated. Admiral Dewey has shown an extraordinary combination of courage and clearness of perception; if he has a chance to familiarize himself with the situation, he will plan to escape such a dinner as official New York is apparently preparing to give him. The Admiral is undoubtedly the most striking figure of the late war, and among all the men to whom that war gave an opportunity for making a reputation, he was, for various reasons, the most fortunate. The country cannot well overvalue what he did, nor can it express too heartily its admiration of what he is, for his character seems to match his ability. The appreciation and affection of the Nation ought to take the most generous form, but it ought to be guided by good sense, by sound taste, and by wise moderation. It would be well if a National committee could take the matter in charge, concentrate all good will, and give generosity intelligent direction.

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Porto Rico's Demand for Free Trade

The business interests of Porto Rico have sent a representative, Señor Muñoz, to Washington to memorialize the President for measures of relief. This representative declares that conditions are even worse than under Spanish rule. For, he says, while Porto Rican coffee was sold in Spain at the outbreak of the war for $25 a hundredweight, it now brings only $13, and both tobacco and sugar have shown similar declines. In their emergency "the planters have decided that only one thing can save the island from destruction, and that is the opening of the ports of the United States to free trade with Porto Rico." The representations here made are, of course, the special pleadings of a class, and, like nearly all such pleadings, are exaggerated in their statements. Though export duties to Spain under the old régime were small as compared with export duties to other countries, and therefore a disproportionate part of the products of Porto Rico sought a Spanish market, over two-thirds were sold in neutral markets, and the fall in prices, which Señor Muñoz overstates, has largely been due to causes affecting agriculture all over the world. Nevertheless, as he claims, free trade with the United States would enrich Porto Rico. Aside from coffee, her principal productions are sugar and tobacco, both of

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which the United States buys from abroad in great quantities, though subjecting them to extremely heavy tariff duties. If Porto Rico could supply all the sugar and tobacco we import, free trade with her would lower our prices by the amount of the present duties, for competition for our market would then be as keen as it now is for the English market. But as Porto Rico could only supply a small portion of the sugar and tobacco we import, and other sugar and tobacco which pays our tariff must still be sold here, the price of these commodities in our market must remain higher than the English price by the amount of our duties. Free trade with Porto Rico, therefore, would be equivalent to remitting the duties now paid upon 70,000 tons of sugar and 7,000,000 pounds of tobacco. The loss to our treasury and gain to the Porto Ricans would be about four million dollars a year, or an average payment of $25 to every family in the island. That the Porto Ricans should desire free trade under these circumstances does not mean that they are free-traders, but that they desire to be beneficiaries of the protective tariff levied upon the people of the United States. Inasmuch as American farm organizations, representing the sugar and tobacco growers, have expressed their hostility to the annexation of any of the tropical islands because of the threatened competition with their industries, and inasmuch as the Treasury needs all the revenue it can get from import duties, it is hardly likely that the Administration will at present accede to the Porto Rican demands. Indeed, the situation is one of the most difficult that will confront Congress in arranging for the future status of the island.

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New York's Extra Session Governor Roosevelt has summoned an extra session of the New York Legislature under peculiar circumstances. The Ford Franchise Tax Bill, it will be recalled, subjected the property of gas companies, street railways, and the like to taxation in the same manner and the same amount as real estate. To this act not only the corporations interested, but the Republican machine, represented by Senator Platt, made strenuous objection. They demanded that the present method of taxing these corporations upon their gross receipts should be continued, and that in any event the proposed tax upon franchises should not be in addition to present taxes, and should be assessed by a State Board instead of local boards, as the Ford Bill proposed. These last changes Governor Roosevelt asks the Legislature to make. To his credit, however, he has rejected the demand that the present methods of taxing corporations upon their gross receipts be substituted for the proposed method of taxing them upon the value of the property. The argument of the railroads on this point was extremely specious. A three per cent. tax upon gross receipts seems to an ordinary merchant or manufacturer a serious matter. His gross receipts are probably double the capital he has invested, and three per cent. on his gross receipts would be about six per cent. on his capital. But in the case of street railways, gas-works, water-works, and the like, where the cost of the initial plant is enormous, and operating expenses relatively light, the gross receipts are sometimes as low as one-tenth of the capitalization. The Metropolitan Street Railway Company, whose property is worth over $90,000,000, has less than $9,000,000 of gross receipts. Here, therefore, a tax of three per cent. on gross receipts is a tax of only three mills upon value, or only a fifth of what the ordinary property-owner pays.

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Equality in Taxation But a heavier rate of taxation would not, as ex-Senator Hill suggested, remove the difficulty. The taxation of gross receipts is essentially unjust. To a street railway which barely pays expenses—and there are such—a heavy tax on gross receipts would be a crushing burden, and the presence of this tax would often prevent roads from being constructed. The point made by the corporations, that the proposed tax on the value of their franchises should not be additional to present taxes, is fair; for, while these companies enjoy special privileges, the general demand of the public is merely that they shall pay the same taxes as other property-owners. Governor Roosevelt, therefore, will have public sentiment behind him in favoring the amendment demanded. When, how-

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ever, he yields to the demand that a State Board instead of local boards shall assess this property, he makes a concession whose justification from the public standpoint is by no means clear. The street railways and gas companies of one city are less in competition with those of another than are manufacturers or even merchants. If the latter should be taxed by local boards at the general rate on local property, the former should be also. To give over the assessment of these corporations to a State Board prevents the treatment of this form of property as other property is treated, and removes the matter from the direct oversight of the people in the cities concerned. Mr. Platt prefers this method because it increases the power of the State Republican machine to demand from these corporations political support; but, for a similar reason, the Democrats in the Legislature have arrayed themselves solidly against it. It is possible, therefore, that no change will be made in the bill by the special session, in which case, we are glad to note, Governor Roosevelt has declared his determination to sign the bill as it stands, assured that in the future he will have the support instead of the hostility of the corporations in securing the minor changes that may be needed.

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Rapid Transit Promises

Governor Roosevelt, in his address at Buffalo last week, said quite justly that the great temptation to men in politics is to promise everything the reformers want, and do everything the machine wants. This certainly describes the course pursued by the politicians of New York City in regard to rapid transit. They all promise for the project their heartiest support, but when concrete issues arise they seem to do whatever the machine, representing the vested interests of present street railways, demands. Last week Mayor Van Wyck, in reply to a delegation representing the organized workingmen of this city, renewed his promises of friendship for the popular demand, and for once set a time-limit within which the demand should be executed. Before his term of office expires, he said, work on the rapid-transit system would be begun. Unfortunately, owing to the provision for four-year terms adopted by the New York Charter Commission, Mayor Van Wyck's term does not expire until 1902; but the promise is less vague than usual, and the people are immediately to have an opportunity to judge whether it is sincere. The Rapid Transit Commission has addressed a letter to the Mayor calling attention to the fact that the new assessment of real estate, when confirmed, will add $42,000,000, or more than the cost of the rapid-transit system, to the debt-limit of the city; that the adoption of the pending constitutional amendment transferring part of the city debt to the county will still further increase it, and that the city's income from the sinking fund now amounts to $12,000,000 a year, or more than the annual expenditure on the rapid-transit system if the work is let in sections. It also notes that it has drawn up the contract so that the work might be let in sections, and delayed, if necessary, in order "to preclude the possibility that the city could incur a debt beyond the constitutional limit." Yet further action on the Commission's part is absolutely estopped by the fact that the Corporation Counsel has not given his authorization to these contracts. The Commission expresses its willingness, if so desired, to await the completion of the new assessment, but it respectfully asks the Mayor whether it may expect the co-operation of his Corporation Counsel as regards the making of contracts, and also of the Board of Estimate as regards the postponement of other contracts which would interfere with the rapid-transit work ordered by the people. Here, then, is a concrete question. Will the Mayor answer it so as to redeem his promise to the people, or so as to do the bidding of the private interests back of the machine? This is the most important question in the municipal politics of New York. The Rapid Transit Commission has recently lost a member through the resignation of Mr. John Claflin, but Mr. Claflin's resignation was merely due to his desire that President Orr's retirement from the presidency of the Chamber of Commerce should not deprive the Commission of his services. Mr. Orr was elected to fill the vacancy forced upon the Board by Mr. Claflin's courtesy, and the new representative of the Chamber of Commerce, Mr. Morris K. Jesup, has in a marked degree the confidence of all classes in the community.

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The present duty is to arouse a public sentiment which shall force Tammany Hall to carry forward the Commission's plans.

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The Mazet Investigation

The testimony offered to the Mazet Investigating Committee last week was conclusive in showing that the New York Police Department is either inefficient or corrupt, and the alleged ignorance of actual conditions asserted by the police officials is too great to make it reasonable to believe that their eyes are not shut purposely and with a motive. Thus, witnesses gave the names and addresses of 117 pool-rooms and gambling-houses conducted openly, into most of which any one can enter and gamble without the slightest difficulty; the detectives for the Committee did this repeatedly and without hindrance. Yet the Chief of Police knew of no such places, and the police officials declare that it is impossible to obtain evidence against pool-rooms! It was shown that officers and captains who did obtain evidence were transferred to distant posts and thus punished for doing their duty. The retiral of ex-Chief McCullagh and the appointment of Devery were shown to be parts of a disreputable political job, forced through by the Mayor and acquiesced in by Commissioner Hess, a Republican member of the "non-partisan" Board of Police Commissioners, because, as he frankly admitted, he feared that he would lose his place and $5,000 a year salary, like Commissioner Hamilton, who voted to retain McCullagh. Although Mayor Van Wyck on the stand heaped epithets on McCullagh, the testimony of other witnesses made it clear that this officer as Chief was efficient, and that he was removed only to get a pliable and unscrupulous Tammany man in his place. Mayor Van Wyck appeared to poor advantage as a witness; he was irritable, abusive, and escaped embarrassing admissions only by flat denials of such well-known facts as that his appointments were influenced by Mr. Croker. James A. Mahoney, sometimes called "the pool-room king," and said by Mr. Moss to be in league with Police Commissioner Sexton and other Tammany magnates, absolutely refused to answer any questions about his "private business," or even to deny that he controlled many of the wide-open pool-rooms, the existence of which is notorious. Police Commissioners Hess and Abell were forced to admit that the testimony as to gambling-places made it their duty to look into the matter, and promised to set on foot an investigation into the inaction of the Chief and the Captains. Further confirmation was presented during the week to the evidence that Tammany officials are practically compelled to get their bonds for good behavior from the company managed by Mr. Freedman, in the profits of which Mr. Croker shares.

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The Peace Conference

On Thursday of last week, at the beautiful Huis ten Bosch (House in the Woods) near The Hague, the International Peace Conference began its sessions. The delegates were welcomed by M. de Beaufort, the Dutch Premier, who extolled the Czar's noble initiative. As was fitting, the Czar's plenipotentiary, M. de Staal, Russian Ambassador to Great Britain, was elected President of the Conference. In his inaugural address he happily referred to the appropriateness of such a meeting on Dutch soil, "the cradle of science and international law." The various national commissions had previously elected their respective presidents; those of the American, British, and German commissions are three notable diplomats—Mr. Andrew White, our Ambassador at Berlin; Sir Julian Pauncefote, British Ambassador at Washington; and Count Münster, German Ambassador at Paris. After the appointment of secretaries, M. de Staal's proposal that the international sessions be secret was adopted. Three committees were then named. The first concerns itself with restrictions of armament and military expenditure; the second, with laws governing warfare; and the third, with mediation and arbitration. In this connection it is interesting to recall the suggestion made by another Czar (Alexander I.) that an International Peace Conference should be called, and the similar proposal of Napoleon III., half a century later. The second commission will seek the wider application of various conventions, such as those of the Red Cross at Geneva in 1864 and 1866,

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and of the International Law Institute at Venice in 1896. For the consideration of the Committee on Arbitration there are some historic proposals; for instance, those of Lord Clarendon in 1856 and of David Dudley Field later; above all, the terms of the unratified Anglo-American treaty. As to the special work of our own delegates, it is understood that, while they will abstain from taking part in the discussion of purely European questions, they will earnestly espouse the application of international arbitration, the Geneva rules for hospital protection, the abolition of privateering, and the exemption of private property from seizure in war-time. Practical results should grow out of these deliberations; they must constitute a step in bringing about the federation of the world. Mr. Percy Alden, who is now at The Hague as the special correspondent of The Outlook, will contribute to next week's number an illustrated article describing the constituting of the Congress and the character of its membership, to be followed by an account of the Peace Congress itself.

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Francisque Sarcey

As a school both of manners and morals the theater is more potent in France than in any other country. Hence there will be, as there always have been, French dramatic critics of a high order. France has just lost the most popular and eminent critic of the day. Francisque Sarcey started as a school-teacher, but soon abandoned that occupation for newspaper work. After an apprenticeship on the "Figaro," he began writing dramatic criticisms for the "Temps," and for over thirty years his contributions have materially aided in making the latter perhaps the best newspaper in France. Meanwhile he helped hundreds of young actors, journalists, and literary men, not only by advice, but by practical philanthropies. In word or deed his heart spoke first, then his clear head, and, above all, his sturdy, incorruptible character. Paris papers and politicians and writers are "bought up" every day; no one could buy Sarcey. He struggled for a footing at first, but, once gained, nothing could dislodge a man who was as generous as he was independent. He could write as sharply as he chose; his criticisms were treated with entire respect, and, the other day, Coquelin himself, essaying to play Napoleon, had to bow before Sarceyian logic. When, as in the Napoleonic revival, the critic's iconoclasm was aroused, he knew no idols. His criticisms were characterized, first of all, by his abounding virility, by his almost explosive but often exquisite style, by the engaging familiarity with which he took the reader into his confidence. Then came the wonderful directness and sureness of his judgment. He showed a special seriousness in his books—"Comédiens and Comédiennes," "Souvenirs de Jeunesse," and "Souvenirs d'âge mûr"—and also in his recent "Grains de bon sens." His writing was vital because he himself was a distinct and refreshing personality. Crowds attended his annual courses of lectures on the history of the drama, on poetry, and on criticism. They will not soon forget the bulky, ungraceful figure, the aggressive-looking white hair and beard, the leonine manner of the bluff old man whom every one loved to call "Uncle Sarcey."

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Agitation in South Africa

Another storm-center has developed in South Africa. On Tuesday morning of last week eight men, who were alleged to have once been officers of the British army, were arrested at Johannesburg and were carried to Pretoria, in the Transvaal Republic, by special train and lodged in jail there. On the following morning they were arraigned on a charge of high treason and remanded to prison for a fortnight. The arrests were made on charges brought by a detective in the service of the Transvaal Republic, who declares that a movement looking to the seizure of the fort at Johannesburg had been organized, and two thousand men enrolled for military service, who were to be armed and to seize and hold the fort of Johannesburg pending the arrival of British troops. This action of the Boer Government has created intense excitement in South Africa, but the news was received very calmly in England, where it is declared that the men arrested had no connection whatever with the British army or government; that they are private persons of whom the British Government has no knowledge. It has been suggested

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that the Boers have taken advantage of a rather free discussion of the means of defense on the part of the Uitlanders in case the necessity for action should arrive. Those who are apparently well acquainted with the situation declare that the story of a conspiracy is absurd, and that the South African League has no connection whatever with this movement, if there was any movement.

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The Grievances of the Uitlanders

Affairs cannot become normal in South Africa until proper concessions are made by the Government of the Boers to the Uitlanders, who are at present denied all civil rights, prevented from carrying arms, and therefore largely at the mercy of the Boers. The grievances of the Uitlanders are many, and they are becoming more intolerable every day. These Uitlanders, or foreign residents, who are not only English, but American, German, French, and men of other nationalities, have no voice in levying taxes, in the payment of officials, in the education of the country, or in the municipal government of Johannesburg. They are not permitted to hold public meetings; their newspapers are under a censorship which makes freedom of speech impossible; they are not tried by juries of their own peers. They carry almost the entire taxation of the country, without receiving any of its privileges. Their interests are burdened by monopolies and loaded with taxes. Their children are denied the privileges of citizenship; they may be expelled from the Republic without trial, and they are prevented from holding land. These grievances, duly formulated in a petition, with a prayer for intervention, were recently laid before Queen Victoria by more than two thousand residents of the Transvaal of British descent or nationality. When it is remembered that the Uitlanders are a very energetic, adventurous, and keen body of men, bent on making the best use of the opportunities of a new country, it will be seen that the situation in the Transvaal is full of possibilities of trouble, and will remain unchanged until the absurd restrictions with which the Boers are trying to keep out foreign enterprise and energy are removed or relaxed.

Charities and Correction

The twenty-sixth National Conference of Charities and Correction was held in Cincinnati, May 17 to 23. The pronounced success of the Conference of 1898, held in New York City, led to some apprehension that this year might show a waning interest, but the fear proved to be groundless, for the Conference was well attended and of marked interest throughout. The distinguishing feature of this year's session was the consideration of charity problems in their relation to general social well-being. This was emphasized in President Henderson's opening address, and marked the debates throughout. Preventive and educational measures met with the greatest favor. One of the ablest of the papers was by Dr. George F. Keene, Superintendent of the Rhode Island State Hospital for the Insane and Physician to all the State Institutions of Rhode Island, on "Municipal Responsibility for the Spread of Tuberculosis." Dr. Keene urged municipal supervision of the milk supply, not merely to detect adulteration, but to ascertain whether the herds from which it is received are free from tuberculous cows. The Minneapolis ordinance on this subject was commended. Dr. Keene also advocated ordinances and laws for the more thorough cleansing of all street cars, railway cars, and other public conveyances, and for the prevention of spitting in public places. The establishment of State sanitoria for consumptives in moderately high altitudes was favored.

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Charity or Justice?

Perhaps no speaker was awaited with greater interest than Mayor S. M. Jones, of Toledo, whose topic was "Charity or Justice, Which?" Mayor Jones is not an expert in charity matters, and he found that the kind of charity which he deprecated as a poor substitute for justice had few friends in the Conference. The Hon. Robert Treat Paine, of Boston, voiced the sentiment of the Conference when he insisted that justice *and* charity, both in fullest measure, are needed. Mayor Jones made several good hits, notably when, in referring to the returning volunteers, he said, "They ask for a job and we give them a banquet." Probably no delegate to the Conference could be classed as a thorough-

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going Socialist, but it is safe to say that all were impressed by Mayor Jones's earnestness and honesty of purpose, and will follow with the greatest interest the development of his various plans for bettering the condition of the people of Toledo. The report of the Committee on Child-Saving was prepared by the Chairman, Mr. Thomas M. Mulry, of New York, an active worker in the Society of St. Vincent de Paul, and also connected with several of the largest Catholic institutions. The report was also signed by all the other members of the Committee, including representatives of placing-out societies, State public schools, and the newly created State Board of Children's Guardians, of New Jersey. While recognizing the good work done by institutions in the past, and the need of them in the future for reformatory work and for children who cannot be placed in families, the report strongly emphasizes the preservation of the home whenever and wherever possible, and urges that children who have no home ties be placed out in families at as early an age as possible. The report on Charity Organization was by Mr. Edward T. Devine, of New York, and emphasized the positive and constructive side of such efforts.

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Cuban Students The New York State Department of Public Education has offered free tuition in the normal schools of the State to forty-eight pupils from Cuba and Porto Rico, the conditions being that the young men and women selected shall pledge themselves to not less than two years' course in the normal schools, and that at the end of the course they shall give five years' service in the public schools of these islands. In 1799 Spain issued a decree compelling the return to Cuba of all the youth being educated in this country. In 1899 the offer of free education to Cuban young men and women is a proof of the brotherhood of peoples. The Cuban Educational Association has placed more than fifty young men from Cuba and Porto Rico in different educational institutions in this country. The families of these young men are making every sacrifice that they may have these opportunities for education.

Concerning Self-Government

It has been erroneously taken for granted in certain quarters that the Declaration of Independence affirms, or at least implies, that the right of self-government is one of the inalienable rights with which all men are endowed by their Creator. In consequence some men assume this doctrine to be true, on the authority of that Declaration, and others, seeing it to be evidently false, repudiate that Declaration. But neither can have read with much care the document which the first eulogize and the second condemn. The Declaration of Independence does not affirm, nor even remotely imply, that self-government is an inalienable right.

In fact, self-government is not a right at all—it is a capacity. We might as well say that it is the inalienable right of every man to read or every animal to fly as to say that it is the inalienable right of every community to govern itself. It is wrong to forbid men to read; but there are men who cannot read, and if they are to learn anything they must be read to; it is wrong to forbid men to exercise self-government, but there are men who cannot exercise self-government, and if they are not to destroy both themselves and others they must be controlled. Self-government or self-command is, says the Century Dictionary, "that equanimity which enables one in any situation to be reasonable and prudent, and to do what the circumstances require." If a man possesses this equanimity, is reasonable and prudent, can do and does do what the circumstances require, he has a right to be let alone. But if he has not this equanimity, if he is not reasonable and prudent, if he does not do what the circumstances require, he is not to be let alone; he is to be controlled by men who possess the qualities which he lacks. When the mob at Wardner marches to the works of a corporation and proceeds to blow them up with dynamite, it is not to be let alone, because it has not the equanimity which enables it to be reasonable and prudent. When Cuban residents in Santiago keep their foul stables in their back yards, and leave their vaults to overflow with filth, and suffer the corpses of men and of beasts to rot in

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the public streets, they prove that they have not the reason and prudence necessary to enable them to do what the circumstances require, and the six hundred and fifty dying every week before their time cry out against the assumed right of the community to slay the innocent by its unreason and imprudence. Self-government is a capacity, and the right to exercise a capacity depends on the possession of it. He who has no capacity to govern himself has no inalienable right to pretend to govern himself and to try to govern others.

But because self-government is not a right but a capacity, and a right only as the capacity is first developed, therefore self-government is the ideal form of government. For all true government consists in the control of the lower and worse elements by the higher and the better. When the lower and the worse control and the higher and better are superseded or are in abeyance, there is no true government. A man who is under what we call the control of his appetites or passions is not exercising self-control at all; for self-control means the control of the lower self by the higher self. So a community which is under the control of its passions is not self-governed; for self-government means the government of the worse by the better. Mob law is only a euphemism for lawlessness. Certainly all good government is that in which the good controls and the evil is controlled. It is quite evident, therefore, that the best government is that in which in every individual the good controls and the evil is controlled. Majority government, which a great many people seem to regard as identical with self-government, though it is quite different, would make an infernal bedlam out of a lunatic asylum, for it would put the physicians and the keepers under control of the lunatics. Majority government is no government for a lunatic asylum. But, on the other hand, self-government is the end which the physicians and the keepers have constantly in view. Their aim is so to exercise their control as to develop in the lunatics intrusted to their charge the power of controlling themselves. The lunatic is under the command of one who has equanimity and is reasonable and prudent, in order that, if possible, there may be imparted to him such equanimity and such measure of reason and prudence that at the earliest possible moment he can take command of himself. The lunatic has no right of self-government until he has the capacity of self-government; but he is governed in order that he may be endowed with that capacity.

These principles appear to us to be self-evident; to need no argument in their support; to require only clear statement to be instantly apprehended as true. Their application to the Indian, the negro, and the Philippine problem is not difficult. In the case of the Indians we have ignored one of these two principles—namely, that self-government is the true end of government; in the case of the negroes we ignored the other—namely, the necessity of government to secure self government; in the case of the Philippines we are in danger from both directions.

We assumed that the Indian had not the capacity for self-government; but until very recently we have made no systematic attempts to endow him with that capacity. We have shut him up in reservations, have left him to himself, have excluded him from the forces which were operative in developing manhood in all free American communities, have left him to his own savage self-control, barely exercising enough government over him to prevent him from hurting others, and, except where Christian philanthropy has, at great disadvantage, done something to create in him that equanimity and give to him that reason and prudence which would enable him to do as circumstances require, he is much the same savage to-day that he was when Columbus discovered America. In so far as he has been left free to exercise his inalienable right of self-government, he has remained a savage. In the case of the negro we went to the other extreme: we assumed that he possessed the equanimity which would enable him in any situation to be reasonable and prudent, and to do what the circumstances might require, and so we gave him what we called the right of self-government, without first making any effort to endow him with the capacity of self-government. The consequence was that he suffered at first under the self-inflicted evils of a carpetbag rule, and is now suffering under the evils of a reaction the issue of which no man can foresee. This much, however, is certain, that, unless his white

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neighbors in the South see that the end of all good government is self-government, their community will fail in accomplishing its true ends, because those ends are not understood.

In the Philippines we are in danger from a disregard of both principles. On the one hand, the anti-expansionists desire us to believe that the Tagals have not only a right to self-government, but a right to exercise, if they can, government over all the other inhabitants of the archipelago. They wish us to assume that the Filipinos already possess "that equanimity which enables one in any situation to be reasonable and prudent, and to do what the circumstances require." This assumption rests either on the illusory faith that all men by nature possess this capacity—a theory inherited from Rousseau and controverted by human history and experience; or on the reported statement of Admiral Dewey that the Filipinos are as capable of self-government as the Cubans—a statement which may mean much or very little. There is possible danger, on the other hand, from the assumption, as yet not publicly avowed by any leading Americans, though vigorously asserted by others, that the Filipinos are incapable of ever becoming self-governing, and that no government and no education can ever endow them with the capacity of self-command. This is an assumption which it is not easy to reconcile with the history of civilization and the most rational deductions from ethnography, and which is absolutely inconsistent with the fundamental affirmations of the Christion faith. Neither of these assumptions is safe: what we have to do is so to govern the Philippines as to develop in them the capacity for self-government.

The question whether the United States Government shall exercise sovereignty over the Philippine archipelago is settled. The anti-imperialists, in protesting against the maintenance of that sovereignty, are wasting their energies. The position of Charles Francis Adams, himself originally a leader in the opposition to the present Philippine policy, is absolutely incontestable: the only practical question for us now to consider is, What shall we do as the sovereign power over the Philippine archipelago? The American people will not consent to abandon a responsibility which they have once taken up—this, not because they are greedy of territory, but because they are unused to retreat. On the other hand, they will neither consent to a war of subjugation nor to a policy of subjugation after the present war is over. The present war was necessary to establish the first principle, that we would not relinquish to the Tagals the responsibility of a government which events had placed in our hands, on the unproved assumption that the Tagals possessed that equanimity which would enable them to be reasonable and prudent, and do with the other people of the islands what circumstances might require. The question of sovereignty settled, it will next be for us, by the constitution of the government itself, by the laws we frame, by the methods of our administration, by the establishment and extension of local self-government as far and as fast as capacity is developed, by public schools, and by a free religion, to do all that in us lies to create and develop that capacity for self-government without which the right to exercise that capacity cannot, in the nature of the case, exist.

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The English Church

The crisis in the English Church cannot be said to have passed; but it is evident that the air is clearing, and that the real bearings of the questions at issue are becoming more distinct. The situation is an extremely complicated one; and one of its most hopeful aspects is the determination, which is evidently growing among men of all parties, within the Church and outside of it, to deal with the difficulty, not from the standpoint of ecclesiastical or political advantage, but in the spirit with which religious difficulties ought to be met. It grows clear that the English Church is in an anomalous position; and it is probable that the present discussion will convince many, who have been very reluctant to reach the conclusion, that sooner or later Disestablishment will be inevitable. Organic relation between the Church and the State, in a sense which gives the State authority to determine questions of doctrine and of ritual, has become repugnant to the modern consciousness. With the exception of Sir William Harcourt, no Liberal of high

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standing seems to be willing to settle the questions at issue in the Established Church by the action of Parliament, although logically that is the only course to pursue. Precedents and law furnish solid ground for any action Parliament may choose to take in determining how far the law of the Church has been broken by the priests of the advanced ritualistic party. Parliament can unquestionably punish disobedience. This is apparently the short cut out of the whole difficulty; but, fortunately, very few persons are willing to take this short cut. It marks a great advance in religious feeling that such a body as Parliament recognizes the impropriety of exercising such a power, and feels deeply that a religious organization ought to determine questions affecting its own faith, worship, and discipline. The formal logic of the situation points unmistakably to Parliamentary action, but the vital logic of the situation points in an entirely different direction; and it has been the strength of the English people, although it has often exposed them to the charge of inconsistency, to disregard formal logic when the logic of events pointed in another direction.

No more dispassionate statement of the position of the High Church party has been made than that which Canon Scott-Holland contributed to a recent issue of the New York "Tribune." The eloquent preacher of St. Paul's Cathedral declares that Sir William Harcourt has raised the ultimate question of questions in connection with the English Church; his action has brought out the fact that Disestablishment is the only conceivable conclusion to which Parliamentary interference can lead. But, so far, neither political party is willing to commit itself to the policy of Disestablishment; and it is very doubtful whether the time is yet ripe for an agitation of the subject. To raise the question to-day would be not only to solidify the entire Conservative element in the country, but to divide along an entirely new line the already divided Liberal party. There has been plenty of lawlessness on both sides; priests, on the one hand, have not only introduced Roman Catholic practices, but have gone further than the Roman Catholics themselves in reviving mediæval practices which had fallen into desuetude; and Protestants, unfortunately, had furnished occasions of offense by intolerable interferences with public worship by such men as Mr. Kensit, whose violence has contributed much to solidify the High Church party, to bring the Protestant cause into disrepute, and to create sympathy for a group of men with whose practices the nation has no sympathy; for the English people as a whole are Protestant to the heart, and it is probable that the ministry of the English Church, by a great majority, is Protestant to the heart.

Two things, however, the fair-minded clergy of all parties are coming to insist upon: First, that religious questions shall not be settled by a political body. English Protestants and English Catholics are coming to a substantial agreement in regard to that point. Second, that the freedom of the Church shall not only be preserved from political interference, but its catholicity preserved from extremists. Both parties insist upon a wide latitude, not only in the interpretation of religious facts, but in the methods of Christian worship. Protestants in every Church are very slowly learning the lesson that men who differ widely in their interpretation of religious facts must live together in religious organizations; they must also learn the further lesson that men who differ widely in their forms of worship must live together in religious organizations.

In the spirit in which the best men in the Church are dealing with this question, the two Archbishops, in harmony with the direction of the Prayer-Book, are sitting as a self-constituted tribunal for the trial of two test cases involving the ceremonial use of incense and lights; and the further question of the Reserved Sacrament for the sick is likely to be brought before them. The decisions of the Archbishops in these cases cannot be enforced by law; but it is believed that they will be regarded as binding on the conscience of the clergy, interpreted by their ordination vows. The advanced Churchmen, under the leadership of Lord Halifax, will, Canon Scott-Holland declares, accept the decision. They only insist that the decision shall come from a spiritual and not from a secular authority. The Church Discipline Bill has been voted down in the House of Commons, on the promise of the Government to check lawlessness

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in the Church. The Church must find some form of self-government; when that form is found, the tie with the State will be cut by a remorseless logic; and there can be little doubt that the sooner the Church becomes independent of the State the richer will be its spiritual life.

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Lynching and Southern Sentiment

The Outlook has long held that the race question, although National in its bearings, must be settled by the Southern people, and it believes that in the end the Southern people will settle it on a basis of justice and righteousness. Radical changes of political and moral condition are not effected in a generation; and, in dealing with the race question in the South, the past relations between the two races must never be left out of account. It is, therefore, with the greatest satisfaction that The Outlook has noted the attitude of a large group of leading Southern journals toward the recent lynching atrocity in Georgia. If the crime which was summarily punished was appalling, the manner of the punishment was on a level with it in atrocity. Not only was the conscience of the country touched by that horror, but its sense of decency was outraged. It seemed incredible that men of English blood should so far degrade themselves, or that men who considered themselves gentlemen in any sense of the word should ally themselves with ruffians. In this indignation the Southern people very generally shared; and the Southern press, through its representative journals, has spoken as strongly and as frankly in condemnation as has the Northern press. This expression of abhorrence of the shocking crime committed by the lynchers in Georgia is so significant and so encouraging to those who believe in the South as they believe in the North, and who expect fairness and justice from all classes of American citizens, that The Outlook is glad to give space to the utterances of some of the leading journals in the South.

Two facts are generally recognized by the Southern newspapers: first, that the lynching of negroes is part of the race question; and, second, that it is a method of dealing with crime which magnifies the difficulties of the situation rather than diminishes them. The Nashville "American" puts the whole situation in a phrase when it says: "The negro question is a big one, but the South cannot afford to magnify it by tolerating lynching;" and the Little Rock (Arkansas) "Gazette," in the same vein, affirms: "The negroes can accomplish nothing by espousing the cause of Hose, nor can the whites gain anything by indorsing the work of the mob. Two enormous crimes were committed, both of which are a serious reflection upon our civilization." The "Age-Herald," of Birmingham, Alabama, the center of great manufacturing interests, declares that "lynchings invite crime." The "Morning News," of Savannah, says that "lynching provokes a spirit that is likely to lead to other crimes." The Augusta "Chronicle" affirms that "a sturdy and faithful upholding of the law is the surest safeguard against crime and the most powerful agency in the support of government and the maintenance of law-abiding, peaceful, and orderly communities." "The State," of Columbia, South Carolina, a journal which has made a noble fight against mob-law, and has strenuously fought for equal and exact justice under the law for the negro and the white, goes to the root of the whole matter when it says:

> It is in the nature of a race war, where each side seeks to overcome the other by the hideousness and horror of its revenge. In such a contest, where all scruples are thrown away, all restraints broken, the whites will prevail because they have more strength, more unity, and more ingenuity in cruelty. But at what cost to themselves, with what shame to civilization, is this supremacy in the arts of hell established!

And the same journal declares that the men who were guilty of the atrocities in Georgia "represent Southern chivalry as little as the residents of the New York slums represent the Christian civilization of the North. Ravening mobs are not composed of gentlemen, and it is utterly impossible that any man coming up to the Southern standard of the gentleman could have taken part in that hideous orgy of torture and mutilation." An ounce of this kind of sentiment in the South is worth a pound of it anywhere else in the Nation; and to condemn the men who

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take part in brutal lynchings as ruffians who have nothing in common with gentlemen is to bring to bear one of the strongest influences of public opinion in the South; for Southerners are extremely sensitive in all matters relating to personal honor and to standards of personal conduct.

The Governor of the State has not escaped sharp criticism in his own section. The Augusta "Herald" says that if he had taken the proper precautions he might have prevented the lynching:

He acknowledges that he knew of the prospective tragedy three hours before it occurred. He also knew that a diligent search for the criminal had been in progress for several days, and that if he were caught his life wouldn't be worth a groat. But we have yet to hear of any effort he made to forestall mob violence. It ought to have been practicable to patrol the district in which the lynching was liable to occur. Certainly it was practicable to request and secure from the Department of the Gulf a sufficient detail of regulars to go to the scene of the trouble and prevent a lynching. Instead of that the Governor was telephoning the sheriff to raise a posse—when every male citizen, according to reports, was in the mob. He was quibbling over details in order to save the petty reward offered by the State, while the negro was left to his fate. It wouldn't have been good "politics" to call out the Federal troops to suppress a mob; but it would have been the part of a good chief executive, determined to enforce the laws of the State.

The "News and Courier," of Charleston, deservedly one of the most influential papers in the South, says that "justice will not be done until the Lake City lynchers are punished;" and the "Advertiser," of Montgomery, Alabama, perhaps the foremost journal in the State, thus sums up Southern sentiment, as expressed through its journals and all leaders in every section:

Since the recent unfortunate and reprehensible occurrence at Palmetto, Ga., there has been very much said and written on the subject of lynching, and it is to the credit of the South that her public men and newspapers have been as earnest, if not as bitter, in their criticisms as have those of the North. Hardly a voice has been raised or a line written in defense of those who participated in the lynching of the negroes, or in condonation of the affair.

This expression of Southern opinion is distinctly the most hopeful feature connected with the Georgia lynching. It brings out two facts: first, that the best element in the South, and the element, therefore, which will sooner or later make public opinion, is at one with the best sentiment of the North in condemning the practice of lynching; and, second, that the Southern people are beginning to see that lynching will not cure the crimes which it is constantly invoked to punish.

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Cuban Industrial Relief Fund

A large quantity of agricultural implements, seeds, provisions, and other supplies were sent to Cuba last week, and will be used to stock Outlook Farm Number One, and to give immediate work to Cubans in distress. The consignment was accompanied by R. H. Freer, Jr., an American farmer of scientific attainments, who added a course at Cornell University Agricultural College to his practical experience as a farmer in West Virginia and on Long Island. Mr. Howard, the Manager of the Fund, is also in Cuba, and the work of establishing relief farms will proceed vigorously.

CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook.)

Previously acknowledged	$1,441 40
W. T. S., Hanover, N. H	5 00
Mrs. A. S. W., Detroit, Mich	10 00
C. S. N., Brooklyn, N. Y	2 00
F. W. F., Springville, Iowa	2 00
C. M. C. K., New Haven, Conn	1 00
"Newtown"	2 00
Revolg, New York	1 00
A Friend, Andover, Mass	5 00
M. B. S., Baltimore, Md	1 00
H. L. B., New Haven, Conn	2 00
C. K. M., Philadelphia, Pa	5 00
J. C. H., Stockton, Cal	1 00
A. S. M., Center Sandwich, N. H	2 00
L. W. S., " " "	3 00
M. W. S., Peoria, Ill	1 00
Rev. D. H. S., Chicopee Falls, Mass	2 00
Mrs. F. S., " " "	50
M. L., " " "	50
G. H. T. B., " " "	5 00
M. P., Providence, R. I	10 00
T. A. M., " "	5 00
Mrs. J. H. S., New York	5 00
A. B. C., Flushing, N. Y	2 00
Two Friends, Quincy, Ill	35 00
Y. P. S. C. E., First Congl. Church, Denver, Col.	10 00
M. A. B., Pittsfield, Mass	3 00
W. F. H., Haworth, N. J	25 00
M. W. C., Newton, Mass	5 00
D. B. C	5 00
Mrs. K. V. P., Cleveland, O	10 00
M. P. C., Utica, N. Y	8 00
C. L. W., Jersey City, N. J	1 00
V. L. V., Vermont	2 00
E. D. B., Buffalo, N. Y	2 00
Hutton Bible Class, First Presbyterian Church, Corning, N. Y	7 50
G. Q. T., Philadelphia, Pa	5 00
Williamsburg Volunteer Assoc., Mass	4 03
Congregational Church, West Guthrie, Okl	2 70
A., New Haven, Conn	10 00
C. D., Boston, Mass	50 00
A. F. B., Ohio	10 00
F. H., Oneida, Wis	5 00
Anonymous, Boston, Mass	1 00
Total	$1,715 63

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

VII.

From Santiago to Havana

AFTER my return to Santiago from Guantanamo, and while I was waiting for the Spanish steamer from Porto Rico by which I intended to go around the northern coast of the island to Havana, I made a number of short excursions to San Luis, Caney, and other neighboring villages, for the purpose of ascertaining what was the condition of the people in the vicinity of the city after six months of American occupation and control. I was glad to find everywhere the same evidences of returning prosperity that I had already noticed around Guantanamo and Baracoa. Hundreds of poor Cubans, ruined by the insurrection and the war, had managed to earn money enough, by street-cleaning or road-making, to go back to their former homes in the country, put up rude, cheap huts of palm leaves and bark, and begin again the cultivation of their little gardens or farms. All of them had raised one crop of sweet potatoes or black beans, so that they were no longer in danger of starvation or in need of relief; many of them already had a few chickens or a pig; and some were growing early vegetables, on quite an extensive scale, for the Santiago market. I did not see anywhere a sign of famine, or even of extreme destitution, and I cannot remember to have been accosted once by a beggar, either in the country or in the city.

It has often been asserted, in a broad, general way, that the Cubans are naturally lazy and improvident; that they will not work if they can help it; and that as long as the Government furnishes them with indigent rations they will make no effort to support themselves or their families. These statements, it seems to me, are unfair and untrue. The Cuban may not be as efficient a laborer as the Anglo-Saxon—for other than temperamental reasons—but one need only walk through the Santiago market, or drive through the country around Santiago Bay, in order to be convinced that he does work, and work hard. In July, 1898, I doubt whether there was a single cultivated plant, grain, or root left growing within ten miles of Santiago in any direction, and the great city market afforded almost nothing in the shape of food except mangoes, alligator pears, and a few other wild fruits. Now the country all about the city—particularly in the outskirts of the suburban villages—is dotted with little gardens and truck farms, and the central market on Marina Street is as well supplied with vegetables of all kinds as Center Market in Washington. In order to bring about this change, somebody had to work; and nothing in the whole Cuban situation seems to me more noteworthy and encouraging than the readiness of the people to go to work, and the rapidity with which, by means of work, the Santiago population has gotten on its feet. In September, 1898, General Wood was issuing rations to the destitute poor at the rate of almost one million per month. In January, 1899, the number of indigent rations issued was less than two hundred and ninety thousand, and had fallen off nearly a quarter of a million in the preceding thirty days. The exact figures, as given to me by the chief commissary, Major Wilson, are as follows:

September	935,000 rations.
October	795,000 rations.
November	795,000 rations.
December	515,000 rations.
January (to the 28th)	261,000 rations.

The difference between the 935,000 rations distributed in September and the 261,000 issued between the 1st and 28th

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of January shows how large was the number of people who, in a period of four months, had been able to dispense with governmental assistance and support themselves and their families by means of their own labor.

But it is not only at the relief stations, in the markets, or on the truck farms that one sees the results of patient and successful industry. The appearance of the children in the free public schools furnishes another proof of the willingness of the people to work and of the growth of the feeling of self-respect which successful industry always encourages and fosters. In July, 1898, most of the children of the Santiago poor were half-naked, half-starved ragamuffins in the streets, and I saw scores of them picking up single beans and single grains of rice on the dirty pier where the Red Cross steamer State of Texas was discharging her cargo. Now, in such schools as that of the Baptist mission on Enramadas Street, or that of Ramon Martinez on Sagarra, you may see those same children, by the hundred, clean, neatly dressed, and abundantly fed. The money that has provided the food and the clothing for these children has all been earned and saved by fathers and mothers who in July, 1898, were penniless, almost homeless, and in daily receipt of pauper relief. In view of such evidences as these of industry and thrift, it is unreasonable and unfair to say, without qualification or exception, that the average Cuban is lazy and improvident, and that he will not work if he can possibly manage to get free government rations.

It is the testimony of many unprejudiced employers that in certain fields of labor—in the iron-mines, for example—the Cuban is not as efficient a workman as the Spaniard of the same class; but, on the other hand, the experience of Major Barbour has shown that a Cuban, if kindly and justly treated, will do the hardest, most repulsive, and most unhealthful kind of work, month after month, without a murmur or a complaint. The Major still has in his street-cleaning force men who, ever since the first of last August, have labored eight or ten hours a day in the suffocating, mephitic atmosphere of neglected cesspools, or in the smoke of burning garbage at the municipal crematories, and who have stuck to their work with a dogged persistence which, to say the least, is not generally regarded as characteristic of Spanish-American peoples. I have myself seen Cuban stevedores work night and day, for twenty-six hours at a stretch, without rest; and although they did not accomplish in that time half as much as would have been accomplished by a similar gang of American laborers, the work that they did do probably took as much out of them, in effort and will-power, as twice that amount would take out of the stronger, better-housed, and better-fed gang of Americans.

The Cubans have many and grievous faults—some of them inherited and some of them acquired under bad and vicious training; but I think it may fairly be said that in the province of Santiago, where they have been longest free, and where we have had them longest under observation, they have shown not only a commendable willingness to work, but a really surprising ability to improve their condition, better their environment, and live up to their new opportunities. I shall try, in a later article, to give something like a critical estimate of the Cuban character, in the light of my whole Cuban experience; but of the willingness and ability of the people, and especially the country people, to work, I speak now, for the reason that in the province of Santiago only have they had as yet a really fair opportunity to show what they can do. At the eastern end of the island they have been free and have had good government since July, 1898; while in the western provinces they have not had time, since the departure of the Spaniards, to recover from the sickness, starvation, and misery of the reconcentration period.

The attitude of the working class toward the American military authorities in the province of Santiago seemed to me to be generally an attitude of confidence and friendliness. I heard no complaints of harsh, arbitrary, or unjust exercise of power, and among the people who had anything to lose—that is, people who were engaged in profitable labor, or who had accumulated a little capital—there seemed to be a strong feeling in favor of annexation, or some form of permanent American control. Among the business men—Cubans, Spaniards, and foreigners—this feeling was particularly noticeable, and it

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was shared, I think, by a large part of the working, self-supporting class. Hostility to the Americans seemed to be confined, for the most part, to professional politicians, office-seekers, ex-army officers of shady character, and educated men without property or employment, who hoped to secure, under an independent Cuban republic, opportunities for self-advancement that they would not be likely to obtain under a government based on American principles and subject to American supervision. Most of the well-to-do Cubans with whom I talked, in Santiago, Guantanamo, and Baracoa, wanted, first of all, peace, security, and a stable administration. They were tired of disorder, lawlessness, insurrection, and war, and most of them frankly admitted that under some form of permanent American control they would be more likely to enjoy peace and tranquillity than they would be under absolute and unlimited home rule.

Two or three days before I left Santiago I was invited by Major Wilson, chief Commissary of the Department, to accompany the Inspector-General, Major McCleary, in an official visit which the latter was about to make to the government warehouses and commissary stores of the city, for the purpose of examining the food furnished to our soldiers in eastern Cuba, and particularly the canned and refrigerated beef. In view of the importance that the beef question has recently assumed, it may be worth while, perhaps, to state briefly the results of this inspection. In the first place, we found all of the warehouses and commissary stores, without exception, in a state of order, neatness, and cleanliness which left nothing to be desired, and which seemed to me to reflect the greatest credit upon the management and supervision of Major Wilson, the officer in charge. The immense piles of stores were so assorted and arranged that any particular kind of food could be found and issued in any desired quantity at a moment's notice; the atmosphere of the storerooms was pure and sweet; the only odor that I noticed was the fragrance of coffee or spices; and there was not an atom of dirt or refuse to be seen in any part of the buildings. From these warehouses, Major Wilson told me, he could issue one hundred and fifty thousand rations a day, without trouble or confusion, and keep a perfect record of every pound. The Inspector-General examined carefully in succession samples taken at random from original packages of rice, flour, bacon, sugar, coffee, hard bread, and beans, finding all of satisfactory quality and in excellent condition; and finally we came to the canned roast beef. We first opened a number of cans from a shipment that had been received only a few weeks before, and found the contents to be fresh, sweet, and of good quality. We then investigated the condition of another lot of cans which had come to Santiago with General Shafter's army in June, 1898, and had been stored in that hot climate for seven months. So far as I could discover, from inspection and taste, the beef in these cans was just as good and just as fit for food as that which had come from Chicago only a few weeks before.

With all due respect for the taste and judgment of the many officers who have testified to the unwholesomeness and the nauseating properties of this particular kind of food, I feel compelled to say that, if I never have to eat anything worse than the canned beef that was furnished to General Shafter's army in June, July, and August, 1898, I shall not have the least reason or disposition to complain. During all the time that I spent in the First Division Hospital at the front, after the battle of July 1–2, I ate no meat other than this canned beef, and it was eaten every day in my presence by eight or ten army surgeons attached to the hospital, who certainly ought to have known whether it was wholesome and nourishing or not. So far as I can remember, I never heard a complaint from a single one of them with regard to its taste, quality, or appearance, and they certainly ate it as if they liked it, and as if they expected it to nourish them and give them strength for the performance of their arduous duties. I do not hold a brief for General Eagan or the Chicago packers. I do not know any of them, nor have I any interest in them or their reputations; but I have eaten American canned roast beef in Cuba, in Siberia, and in many other parts of the world, and I have never found it either nauseating or unwholesome. I may say, furthermore, that the beef which Major McCleary and I ate

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cold and uncooked from the cans, after it had been stored seven months in the climate of Santiago, was apparently just as good as that fresh from the packers. I have no doubt that punctured, bruised, or badly soldered cans of beef spoiled and became offensive in the Cuban climate; but that it generally spoiled, or that it was generally nauseating or unwholesome, I do not believe.

From the warehouse where we examined the canned beef, we went to the cold-storage room of Armour & Co. near the docks and inspected the refrigerated beef which had been sent to Santiago from the United States for army use. The temperature of the room, when we entered it, was twenty-eight degrees, and the quarters of beef with which it was filled were all covered with a white rime of frost. So far as I could judge from its appearance, this beef, which had been in cold storage thirty-one days, was just as fresh and sweet as when it left Chicago. Major McCleary selected a quarter which seemed, in quality, fairly to represent the whole lot, and under his direction and supervision it was taken out-of-doors and cut up. I tasted bits from various parts of it, and found it, even in its raw state, perfectly fresh and good. "I only wish," I said to the Inspector-General, "that I could get as good beef as this at my summer place in Nova Scotia." "I don't doubt it," he replied. "It seems to be as good as one can get anywhere." Major Wilson showed me letters from regimental and post commissaries stationed at Cobre, Christo, San Luis, and other outlying villages to which this beef was being sent daily by wagon or train, in which they reported that it was arriving in good condition and was in every way satisfactory. I had no experience with the refrigerated beef furnished to the troops around Santiago last summer, and I cannot, therefore, speak of it from personal knowledge; but there is a great deal of evidence to show that it often reached the camps in a spoiled and uneatable condition. I think that this was due, however, to carelessness and neglect on the road rather than to deterioration of the beef while actually in cold storage. Recent experience has conclusively proved that refrigerated beef may be shipped by rail and steamer from Chicago to Santiago, may be kept for at least a month in cold storage, and may then be carried by wagon or rail to a distance of twenty-five miles, without any perceptible impairment of its quality. In the Cuban climate, however, it will not keep, as a rule, more than twenty-four hours after it has been removed from the cold-storage warehouse. For this reason it cannot be sent to garrisons in the far interior of the island; but for soldiers stationed in or near the larger seaports it is, in my judgment, a much better meat ration than freshly killed beef of local origin.

The Spanish steamer Maria Herrera arrived at Santiago from Porto Rico on the 26th of January, and two days later Mr. Gray, my Spanish interpreter, and I took passage in her for Havana, by way of Baracoa, Gibara, Nuevitas, and the northern coast.

There is almost as much difference between Spanish and American passenger steamers as there is between Cuban and American cities. The Maria Herrera was altogether the best vessel of the line to which she belonged; but as she had just brought two or three hundred cattle from Porto Rico to Santiago, the atmosphere of her cabins was pervaded by the strong, unpleasant odor of a barnyard; coops of noisy chickens, ducks, and other domestic fowls were lashed on her hurricane-deck aft; and her sleeping accommodations were so limited that four first-class passengers were crowded into a badly ventilated stateroom hardly large enough for two. Mr. Gray and I were put into a room with two Cubans; and, without going into particulars, I may say briefly that their personal habits were not such as to make them either pleasant companions or desirable roommates. The food set before us at meals was varied and abundant; but, as almost everything was cooked in Spanish style with garlic or oil, it was sometimes difficult to select from a menu of half a dozen courses a single article or preparation of food that would satisfy one's hunger without doing violence to one's taste. Even the "rosbif," which I ordered at first with confidence, proved to be saturated with a bad and cheap kind of Spanish oil. The cow's feet, mutton stews flavored with garlic, and fresh fish cooked in oil without removal of heads, tails, or scales, I never

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had courage enough to try. Mr. Gray, with the natural intrepidity of youth and inexperience, made it a practice, at first, to try everything; but the spirit of inquiry got him into so many gastronomical difficulties and brought him so few rewards that he finally followed my example by declining all specious stews based on codfish, all meats except filet of beef roasted without basting, and all culinary concoctions that attempted to throw a garment of flesh around a spirit of garlic and then glorify it with a misspelled French name. I sometimes had to make a dinner out of soup, bread, wine, and guava jelly, but, after the first day, I escaped garlic and oil.

We sailed from Santiago Saturday afternoon about five o'clock. Before it had grown very dark we were off the entrance to Guantanamo Bay; soon after midnight we rounded Cape Maysi; and when I went on deck early Sunday morning we were steaming in toward the great rocky bastion of the "Baracoa Anvil," with the harbor light dead ahead and the morning star paling over the shadowy peaks of the Cuchillas, in the broad rosy flush of a tropical dawn. A pilot came out to meet us in a small rowboat, and under his guidance we entered the beautiful lake-like harbor of Baracoa, and anchored almost within a stone's throw of its encircling fringe of palms, just as the sun was rising over the high wooded ridge that forms the eastern boundary of the spacious outer bay. As we had a quantity of commissary stores to discharge, and as landing goods in lighters is slow work, I had plenty of time to go ashore, call upon Lieutenant-Colonel and Mrs. Wylly, visit the "spouting-hole" in the limestone reef where the surf throws up every two or three minutes a fifty-foot geyser of snowy foam, and, finally, climb the steep hill to the sky-blue fort above the town and take a last look at the magnificent cyclorama of mountain and sea in the midst of which Baracoa lies.

About the middle of the forenoon, a small British steamer called the Premier ran into the harbor on her way to Porto Rico for the purpose of taking to that island a large number of Spaniards and Spanish sympathizers, whose situation in Baracoa had been rendered so uncomfortable by the hostility of the Cubans that they were forced to emigrate. An immense crowd assembled to see them embark, and as every boat-load left the pier there was a perfect storm of hisses, jeers, whistles, and insulting cries from the mass of triumphant Cubans who packed the landing-place and extended in a dense fringe along the shore. In vain the police attempted to stop the clamor and drive the Cubans from the pier. They were having their last chance to triumph over the men whom they regarded as their enemies and oppressors, and they meant to make the most of it.

There can be little doubt, I think, that a large number, if not all, of the Spaniards in the province of Santiago would have been killed or driven out of the country at the close of the war if they had not been protected by our troops. Even with such protection, a number of them were murdered, and Colonel Ray told me in Guantanamo that the Spaniards there were so much afraid of the Cubans that if he and his regiment should leave the district every Spanish merchant in the city would abandon his property and go with them. The bitter feeling excited in the hearts of the Cubans by the atrocities of the Spanish guerrillas and the murderous reconcentration policy of Weyler will doubtless subside in time; but the demonstration at Baracoa when the Spaniards embarked for Porto Rico seemed to me to indicate that the hostility was almost as fierce as ever, and that it would hardly be safe to withdraw our garrisons from that part of the island and leave the Spaniards to the mercy of their enemies.

We left Baracoa about half-past five o'clock Sunday afternoon, and when I went on deck shortly after nine we were steaming swiftly to the northwestward over a tranquil sea, with the zodiacal light streaming up in a long, bright, but vaguely defined semi-ellipse over the dark, palm-fringed crests of the "knife-edged" mountains on our left, and the rising moon just beginning to throw a tremulous silver bridge from the horizon to the steamer across the dark, rippling water behind us. I paced the deck between the chicken-coops for half an hour, and then went down into the cabin to find that an enterprising young Philadelphian had obtained somewhere a pack of queer-looking Spanish cards, had learned already the Spanish

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gambling game known as "seven-and-a half," and in the capacity of banker was shuffling and dealing for six or eight Cubans and Spaniards, of all ages, ranks, and conditions, shouting cheerfully to them at intervals, "Now then, Dom Pedro" (a solid-looking old Cuban planter in an embroidered skull-cap), "what do you say?" or, "It's up to you, Garibaldi" (a gray-bearded Spaniard with a bald head); "are you in?" The young Philadelphian did not understand a word of Spanish, and had learned the game only that evening; but he was shuffling, dealing, and raking in the money with as much coolness and self-possession as if he had gambled in Cuba all his life; and when I approached the table he looked up at me with a smile of boyish recklessness and gayety and said, "Ain't this great? It's more fun than a box of monkeys!" Then, turning to a Cuban General named Vasquez, he shouted, "Where are you at, Damascus? Did I hear you say 'Another'?"

The passion of the Cubans and Spaniards for gambling was never more clearly shown than on the Maria Herrera between Baracoa and Havana. As many of them as could find seats around one of the long cabin tables played "seven-and-a-half" every night, and more than once they kept it up until the waiters came to sweep out the cabin and set the tables for breakfast the next day.

When I awoke Monday morning, our steamer was lying at anchor in the spacious but shallow bay of Gibara, about three-quarters of a mile from the water front of the town. Gibara had been described to me as a "walled city"—the only walled city in Cuba—and one of my objects in going to Havana by the northern coast was to see what I had pictured to myself as a relic of mediæval times, with high walls, corner towers, moat, drawbridges, and all the architectural features that give interest to the old Spanish castles at Santiago and Cienfuegos. But I was soon disenchanted. When I went ashore at nine o'clock, I found an uninteresting Cuban town of the modern type, surrounded by a brick and cement wall about eight feet in height, covered with broken bottles like the back-yard wall of a city lot where prowling cats are troublesome. There were blockhouses at the corners; but they did not differ in any respect from hundreds of other blockhouses that I had already seen, and I could not find a building in the place that had the slightest interest from an architectural or archæological point of view, except a queer little stone fort on a rocky buttress at the water's edge. The streets were wide and rather dirty, and in a walk through the shops of the town I could not find a relic or a curiosity that it seemed worth while to buy, except the little silver models of human hands, arms, feet, heads, teeth, stomachs, etc., which are used by the sick in Cuba as votive offerings to the saints whom they rely upon to heal their diseases and cure their bodily infirmities.

When a man has a toothache in Cuba, he goes to the nearest silversmith, buys a small silver tooth corresponding in size and shape to the one that troubles him, and gives it to the priest to be laid before the saint who is supposed to be most sympathetic and compassionate in toothache cases. If the trouble is a stomach-ache, he buys a silver stomach; and if he has a nose-bleed, he can get a silver nose. Every organ or member of the body that is within the range of the Cuban's anatomical knowledge is imitated in silver; so that no matter where he has a pain, he can get a model of the affected part in silver to lay before his saint with a prayer for relief. What the priests ultimately do with these little silver models of limbs and viscera I don't know; but I presume they melt them up, sell them, and use the proceeds to pay for the beer with which they treat their parishioners at such Sunday dances as the one that I attended in Baracoa on the first day of the new year.

Gibara, which is the seaport for the large inland town of Holguin, is, commercially, a place of some importance; but in all other respects it is absolutely uninteresting and insignificant. We sailed from there Monday night, stopped for two or three hours in the harbor of Nuevitas Tuesday morning, and then steamed two days and a night westward along the comparatively low and uninteresting coast that lies between Nuevitas and Havana. At five o'clock Wednesday afternoon we caught sight of the lighthouse tower of Morro Castle, three-quarters of an hour later we steamed into the crowded harbor, and soon after six we landed at the dock

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of the Herrera Company. Elbowing our way through an immense throng of people, we drove to the overcrowded Inglaterra Hotel on the Prado, and were put into a converted storeroom at the back of the house, whose only window opened into a big wire chicken-coop, and whose back door communicated with the laundry. The clerk declared that it was the last vacant room left in the house; and as we could not get a room of any kind at the Passaje, the Roma, or the Louvre, we accepted in a philosophical and submissive spirit the chicken-coop and the laundry.

Hebrew Prophets and American Problems

Isaiah, the Prophet-Statesman

By Lyman Abbott

THE book which bears the name Isaiah was written, not by a single person, but certainly by two, and probably by several, persons. Between the first and the last of these writings there elapsed a period of a hundred and fifty years or more, and great revolutions took place in the history of Judah. During that time Judah ceased to be an independent nation and was carried away captive into Babylon. Part of the prophecies were written many years before the captivity, part of them were written at the close of the captivity, and others were written in the intervening period.

We have not in modern literature any exact parallel to such a collection, but we have some illustrations which will make clear, perhaps, its nature. It is not uncommon, for example, for a volume of short stories or essays to be published, bearing the title of one of the stories or essays. Thus we have "American Ideals," by Theodore Roosevelt, the book bearing the title of the first essay in the series. We have, again, collections from various authors brought together under the name of one who has not contributed to them. Thus we have "The Victorian Poets," though, so far as I know, Queen Victoria never wrote a poem; and we have "Collections of the Elizabethan Age," although Elizabeth herself was not an author. In some such way as this writings which partook of the spirit of the great author who wrote first in the series—Isaiah—were brought together in one common roll and made to bear the title of that first contributor. Of other contributors we know nothing except concerning one of them, and not much concerning him. He is designated as the son of Amoz; was a native of Judea; resided at Jerusalem; was married and had two sons; lived a considerable part of his life at court, and was a counselor of the king. The times in which he lived were stormy times. A map of the world as it existed at that time would present Judah occupying the southern portion of Palestine, with Jerusalem its chief city, and the center of the history with which we have to do; directly to the north, Israel, which had formerly been a part of the same kingdom, but was now separated from it; and north of Israel the still larger kingdom of Syria; west of Israel the commercial kingdom of Phœnicia; and in the east the great conglomerate, ill-organized kingdom of Assyria; then to the south the small and ill-organized people of Philistia; and farther south and west, Egypt. Thus Judah and Israel occupied territory midway between Assyria and Egypt; so that whenever Assyria and Egypt came in conflict, their armies almost necessarily traversed the lands of Judah and Israel.

In the time with which we have to deal there were three great campaigns against Judah. The first was the campaign by Syria and Israel, in which Ahaz, the king of Judah, in order to overcome his assailants, invited the co-operation, and pledged himself to become the servant, of the empire of Assyria. Isaiah protested against any such alliance as this between Judah and Assyria. He saw that there could be but one result: that Assyria would swallow Judah up; and as Assyria was a pagan nation, in that absorption of Judah the religion of Judah would be overthrown. His protests were in vain; and the immediate result of the

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alliance would have indicated to a politician—that is, to one who measured events by their immediate result—that Ahaz was right and Isaiah was wrong. Assyria accepted the invitation, entered the land of Syria, swept over it, cleaned it, as Isaiah says, as with a razor, then swept over the land of Israel, and denuded it also of its inhabitants. This was the first campaign; and for something like twenty-five or thirty years thereafter, Judah, resting secure as the vassal of Assyria, had peace.

Then Ahaz died, and Hezekiah came to the throne. He began to institute moral and religious reforms in the kingdom of Judah. The people grew restive under the yoke of Assyrian vassalage, and began to consider plans for throwing that yoke off. But now Isaiah, who had before advised against entering into any alliance with Assyria, advised strenuously against any rebellion. He seemed to change his ground; he really maintained the same ground. He was opposed to any connection between Judah and the other great surrounding nations; but, when once the connection had been made, he saw that it would be impossible to break it without provoking just what he dreaded—foreign war. But his protests were again overruled, and Judah, joining with some of the smaller provinces and with Egypt, raised the standard of revolt. The great Assyrian hosts marched through Syria, through Israel, and into the land of Judah, on their way to Egypt. They appeared before Jerusalem. Hezekiah, frightened, proposed terms of peace, abandoned his rebellion, and purchased peace at a great price. He emptied the State treasury of its funds, stripped the gold from off the pillars of the Temple, and gave all that he had and all that he could gather together to the Assyrian monarch to secure redemption. The Emperor passed on; but he either left a division of his army, or a division of the army presently returned. At all events, in the next scene in this historic drama, Rabshakeh appeared before Jerusalem with a great host. He was a genius in negotiation, skillful as a diplomatist. Approaching Jerusalem—and in those times there were no guns, so that an enemy might march close up to the walls and be heard by those upon the ramparts—thus appearing before Jerusalem, he demanded the surrender of the city. Envoys from the city went out to see what terms could be made, and Rabshakeh addressed them in the Hebrew tongue, in tones so stentorian that they could be heard by the people who had gathered on the roofs of the houses and on the broad walls of the city. The messengers who had gone from Hezekiah besought him not to do so. We understand your language, they said; talk to us in your own tongue. No, he replied, I mean that the people of the city shall hear me. In this address, which it is needless here to repeat in detail, he offered to the people the rewards of allegiance: Come, he said, re-establish your relations with Assyria, and you shall sit, every man, under his own vine and fig-tree, and be at peace. My great master will take care of you. From cajoling he turned to threats: What trust have you? what hope of succor? he asked. Do you trust your God? Why, your very king has stripped the ornaments from your God's temple and given them to us. "Hath any of the gods of the nations," he cried, "delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria out of my hand? Who are they among all the gods of these countries that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?" Isaiah, who up to this time had counseled against contending with Assyria, now counseled against submission to Assyria. The king sought counsel of the prophet-statesman; and this was his counsel:

Therefore thus says Jahveh concerning the king of Assyria:
He shall not come into this city,
Nor shoot an arrow into it,
Nor come before it with a shield,
Nor cast up a mound against it.
I will guard this city that I may rescue it,
For my own sake and for my Servant David's sake.[1]

Hezekiah trusted the prophet; what is more remarkable, the city trusted the prophet. It was in a strange condition of almost hysterical despair. Some were weeping, others had given themselves to eating and drinking, saying, "For to-mor-

[1] The translations in this paper are taken from Cheyne's translations in the Polychrome Bible.

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row we shall die." With his heart of courage, the prophet put heart of courage into the people. The city was not surrendered; and presently—according to one account the very night the negotiations were broken off—a pestilence fell upon the surrounding army. In the morning 185,000 of the Assyrians lay dead or dying on the ground. The camp was abandoned; Jerusalem was saved.

This, very briefly told, is the history of Isaiah as a statesman. His whole statecraft is summed up in one chapter—the thirtieth:

Now go in, write it down, and on a scroll inscribe it,
That it may serve in days to come as a testimony for ever.
For it is a rebellious people, lying sons,
Sons who will not hear the direction of Jahveh;
Who say to the seers: See not! and to the prophets: Prophesy not to us true things!
Speak to us smooth things, prophesy delusions!
Turn from the way, go aside from the path,
Trouble us no more with Israel's Holy One!
Thus, therefore, says Israel's Holy One: Because ye reject this word, and trust in wile and policy, and rely thereon, therefore this guilty act shall be to you like a bulge caused by a breach in a lofty wall ready to fall at an instant, and to which breaking comes suddenly, full suddenly. Yea, it breaks, as one dashes an earthen pitcher to pieces, shattering it ruthlessly, so that, among its shattered pieces, not a sherd is found wherewith to take up fire from the hearth, or to draw water from the cistern. For thus had the Lord Jahveh, Israel's Holy One, said:
By turning and remaining quiet ye would have been delivered,
In quietness and pious trust ye would have found your true strength;
But ye refused, and said:
"No, but on horses will we fly." Therefore shall ye flee!
"And on that which runs swift will we ride." Therefore shall your pursuers be swift!
Ye shall flee at a war-cry of five, till your remnant is become
Like a pole on the top of a mountain, and like a signal on a hill.

This passage makes clear Isaiah's statesmanlike position. In this time of wars and rumors of wars, when Judah was as a kernel of corn between two great millstones, Assyria and Egypt, Isaiah's advice was, Keep yourself safe by avoiding all alliances; your hope is in quietness. His course was refused on the one side, and an alliance made with Assyria. It was refused on the other side, and an alliance was made with Egypt. And although Isaiah probably did not live to see the fulfillment of his warnings, they were fulfilled. Shortly after his death the whole Jewish people were carried away from their land into captivity.

If Isaiah had been simply a statesman, he would probably have left no permanent influence on the world's history; but he was a prophet as well as a statesman. A prophet is one who sees great principles and knows how to make other men see them. A statesman is one who understands great events and knows how to guide a nation through the mazes and perplexities of his time. Now and again, in hu man history, a man is found who is both prophet and statesman. Such combinations are rare. William Lloyd Garrison was a prophet, who stirred the heart of this Nation against slavery; but his counsels respecting the course of the Nation were counsels of folly, and if the Nation had attempted to follow his leadership the Nation would itself have been broken into fragments, and slavery would not have been abolished. Stanton was a statesman, guiding with great wisdom the military affairs of this Nation in time of great perplexity; but he was no prophet, and, so far as I know, no letter or speech or line of his ever stirred the heart of this Nation deeply or affected its inward life. Abraham Lincoln was both statesman and prophet. By his Cooper Union address, by his first Inaugural, by his second Inaugural, by his Gettysburg speech, by many addresses and utterances of lesser note, he stirred the heart of this Nation as perhaps no other man in public life stirred it; and at the same time, with a firm hand and a clear eye he steered the Nation through a difficult and tortuous passage. Isaiah, in this respect like Abraham Lincoln, was both statesman and prophet, with clear vision of great principles and wise practical judgment of national affairs.

It is impossible, within the limits of such a paper as this, to do more than give in some extracts from his writings a hint of their character. He has told us of his call to his mission. If we may compare ancient with modern experiences—and I know no better way to interpret an ancient experience than by a modern one—the vision which Tissot, the artist, saw in the cathedral of Paris may serve as a modern illustration, and throw light on the vision

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which Isaiah saw in the Temple in Jerusalem.

Says Tissot:

I was then painting a series of fifteen pictures to be called "La Femme à Paris," representing the pursuits of the society woman of the gay capital. At that time it was fashionable to sing in the choir of some great church, and I wished to make a study for my picture, "The Choir Singer." For this purpose I went to the Church of St. Sulpice during mass, more to catch the atmosphere for my picture than to worship. But I found myself joining in the devotions, and as the host was elevated and I bowed my head and closed my eyes, I saw a strange and thrilling picture. It seemed to me that I was looking at the ruins of a modern castle. The windows were broken, the cornices and drains lay shattered on the ground; cannon-balls and broken bowls added to the débris. And then a peasant and his wife picked their way over the littered ground; wearily he threw down the bundle that contained their all, and the woman seated herself on a fallen pillar, burying her face in her hands. Her husband, too, sat down, but, in pity for her sorrow, strove to sit upright, to play the man even in misfortune. And then there came a strange figure gliding toward these human ruins over the broken remnants of the castle. Its feet and hands were pierced and bleeding, its head was wreathed with thorns, while from its shoulders fell an oriental cloak inscribed with the scenes, the "Fall of Man," the "Kiss of Judas." And this figure, needing no name, seated itself by the man and leaned its head upon his shoulder, seeming to say, more by the outstretched hands than in words: "See, I have been more miserable than you; I am the solution of all your problems; without me civilization is a ruin." The vision pursued me even after I had left the church. It stood between me and my canvas. I tried to brush it away, but it returned insistently. Finally I was attacked by fever, and when I was well again I painted my vision.

This vision Tissot interpreted as a call to him to leave the women of society in Paris and to set himself to paint the Christ, the Redeemer of the world. Summoned by this vision, he devoted himself to his work.

In the eighth century before Christ a young man entered the temple at Jerusalem; not to paint a picture—probably to worship. He must have had a vivid imagination, a warm heart, a spiritual fervor. As he sat in the temple a strange vision filled his eyes. He saw the Lord of glory sitting enthroned, the seraphims surrounding him. He heard their song, "Holy, holy, holy, the earth is filled with thy glory!" The temple seemed to tremble and to be full of smoke. The train of Jehovah filled it; some such train as Browning saw in vision and reported in his "Christmas Eve." "Alas!" he cried, "I am of unclean lips, and I have seen the King, the Lord of Hosts." And then it seemed to him that one of the seraphim took a coal from the altar and flew across the altar and touched his lips with a live coal, and from the enthroned Jehovah he heard a voice, "Whom shall I send to this people?" and he replied, "Here am I; send me." But with what message? And this was the message that he heard:

And He said: Go, and say to this people:
Hear on, but understand not! See on, but perceive not:
Make fat this people's heart, make dull their ears, and besmear their eyes,
Lest they see with their eyes, and hear with their ears, and their heart understand, and their health be restored.
And I said: How long, O Lord? And He said:
Until cities be waste without inhabitants, and houses without men, and the land be left a desolation,
And Jahveh have sent the men far away, and in the heart of the land the deserted regions be wide.
And should there be still a tenth in it, this must, in turn, be consumed,
Like the terebinth and the oak, whereof a stock after felling remains.
The stock thereof is holy seed.[1]

This was his message. Hard life was his; with his heart of hope—for we shall see he had a heart of hope—with a patriotism for his country deep, true, and tender, with a clear vision of the policy which would have saved it from ruin, he must go and speak to a dull, leaden-headed, apathetic people, endeavoring in vain to rouse their conscience, to stir their sensibilities, to awaken their life. I do not know whether he could have given that message had there not been with it another message, which he gained we know not how or when, and yet which went along with this message of denunciation—his word of hope. He lived in times of war, saw the garments rolled in blood and the smoke of burning towns, heard the cries of fleeing women and children, realized all the horrors of battle, famine, pestilence, and wholesale death; and yet, with prophetic vision, he foresaw the time when war would end and peace would come, and, so foreseeing, declared that the forces

[1] Isaiah vi., 9-13.

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of war were temporary and the power of peace was eternal.

For every boot of the warrior whose tread resounds, and every war-cloak drenched with blood,
Will be burned up, will be the prey of the flames.
For to us a child is born, to us a son is given,
And dominion rests on his shoulder,
And his name will be Counselor of Wonders,
Mighty Divinity, Father of Spoil, Prince of Peace;
Increased will be dominion, and to peace will there be no end
Upon the throne of David, and throughout his kingdom,
To establish and to support it by justice and by righteousness
From henceforth and for ever. The zeal of Jahveh will perform this.[1]

Doubtless Isaiah was mistaken in his anticipation of the time: he hoped that the end of war and the establishment of peace would come in his own generation. Doubtless he was mistaken as to the way in which it would come: he thought it would come through the victory of Judah. Doubtless he was mistaken as to the person by whom it should come: the indications are that he expected it would come, as all Jews expected it would come, by an earthly monarch and an earthly monarchy. He built more wisely than he knew, foresaw what he could not understand, foretold what we can hardly understand now. But these were the two messages with which he was charged: Go to a dull, leaden-headed, apathetic people with denunciation of their sins; go to a dull, leaden-headed, apathetic people with this message of hope.

Eight centuries passed by. Another great prophet came to earth—the last and greatest of all the prophets, greater than all who had gone before, greater than all who had to follow after; and he also was to speak to a dull, leaden-headed, apathetic people. In order that he might make them hear him, he told them stories, and left them to learn the application for themselves; for to stories they would listen. One of these stories was of a vineyard, and how the owner of the vineyard sent messengers, and the messengers were stoned and killed, and finally the owner of the vineyard sent his son, and the son was killed; and the tenants seized on the inheritance. In a song of Isaiah he had found the hint of that story. Imagine this courtier, this statesman, this poet, this singer, who could not make the people hear had he directed his denunciations to them directly—imagine him singing this song or writing this poem and getting for it a hearing which for the preacher would have been refused:

A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
He digged it, and cleared it of stones,
And planted there vines that are choice;
A tower he built in the midst,
And hewed also therein a wine-vat;
And he looked to find grapes that are good,
Alas! it bore grapes that are wild.

Ye, in Jerusalem dwelling,
And ye, who are freemen of Judah,
Judge ye, I pray, between me
And my cherished vineyard.
What could have been done for my vineyard
That I had not done?
When I looked to find grapes that are good,
Why bore it grapes that are wild?

And now let me give you to know
What I purpose to do to my vineyard:
I will take away its hedge,
That it be eaten up,
I will break through its walls,
That it be trodden down;
Yea, I will make it a waste,
Neither pruned nor weeded;

It shall shoot up in thorns and briars,
And the clouds will I enjoin that they rain not upon it.
For the vineyard of Jahveh Sabaoth is the House of Israel,
And the men of Judah His cherished plantation;
And He looked for justice, but behold! bloodshed,
For righteousness, but behold! an outcry.[1]

In another passage, written we know not when—for these writings of his are without date (it is difficult to find the place or even the detailed circumstances under which most of them were written)—at another time he explains more fully and with more precision what is this injustice, this unrighteousness, this bloodshed which Jehovah found in his vineyard. I know not where in literature, ancient or modern, excepting only in Christ's condemnation of the Pharisees, uttered by him in the closing days of his life, in the Temple at Jerusalem, can be found a philippic more terrible than this uttered by Isaiah—we know not when nor where:

Woe unto those who join house to house, who add field to field, till there is no more room,
And ye are settled alone in the midst of the land!

[1] Isaiah ix., 5-7.

[1] Isaiah v., 1-7.

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Therefore thus has Jahveh Sabaoth revealed
Himself in mine ears:
Surely your many houses shall become a desolation, your great and fair places without
inhabitant;
For ten acres of vineyard shall yield but one
bath, and the seed of a homer but an ephah.

Woe unto those who rise at dawn to addict
themselves to mead,
Who tarry late in the evening, inflamed with
wine;
And lute and harp, timbrel and flute, and wine
are at their banquets,
But they regard not Jahveh's work, and they
see not the operation of His hands.
Therefore my people go into exile unawares,
And their honored ones are sapless from hunger, and their noisy throng parched with
thirst.
Therefore Sheol gapes ravenously, and opens
the mouth to its widest;
And the splendor of Zion, and her busy throng,
and all who are joyous within her, plunge
headlong into it,
And lambs graze, and the fatlings feed amid
ruins.

Woe unto those who draw guilt on themselves
with cords of ungodliness,
And punishment as with traces of a wain;
Who say: Let His work hasten, let it speed,
that we may see it,
Let the purpose of Israel's Holy One draw
nigh and come, that we may perceive it!

Woe unto those who call evil good, and good
evil,
Who put darkness for light, and light for
darkness,
Who put bitter for sweet, and sweet for bitter!
Woe unto those who are wise in their own
eyes, and keen-witted in their own conceit!
Woe unto those who are mighty—in drinking
wine, and valiant—in spicing mead,
Who, for a bribe, declare the wicked righteous,
and strip the righteous of his righteousness!
Therefore, as fire's tongue devours stubble,
and as hay shrivels in a flame,
Their root shall become rottenness, and their
blossom go up like dust,
Because they have despised the instruction of
Jahveh Sabaoth, and spurned the word of
Israel's Holy One.[1]

George Adam Smith well says that this passage presents what we are accustomed to call the land question and the liquor question in one paragraph. In truth, these are not questions, but problems of life; and they are not merely a land question and a liquor question—they are both larger, and the two go together. On the one hand, the greed for possession, the adding of house to house and field to field until there be no room, the ambition to acquire and to make every acquisition simply an instrument for acquiring more; on the other, the appetite for expenditure, with consequent extravagance, luxury, enervation, drinking, gambling, and all sensual indulgence. For these two vices, which seem, in philosophy, to be inconsistent, are in society mated; with covetousness, in one section of society, go extravagance, drunkenness, and licentiousness. For the concentration of wealth breeds extravagance, and the diffusion of poverty breeds drunkenness. Woe unto those who in such a time call evil good, and good evil; who prophesy smooth things, and cry, Peace! Peace! when there is no peace.

Isaiah, too, has pointed out with great clearness what he means by repentance. He means what Amos meant, what Hosea meant, what Micah meant; for all these Hebrew prophets, with all their various temperaments and forms of expression, agree in their fundamental lesson: The only sin against God is inhumanity, for you can injure God only by injuring his children; the only repentance toward God is humanity, for you can return to him only by serving his children. In vain are church and prayers, in vain are praise and forms of devotion, if they do not inspire to an enthusiasm for humanity, to a love of man, shown in justice, righteousness, and service. Whoever edited Isaiah's writings thought this so important that he made it the preface of the collections:

Hear Jahveh's word, ye chieftains of Sodom;
Give ear to our God's instruction, ye people of
Gomorrah!
What care I for the great number of your
sacrifices? says Jahveh;
I am sated with burnt-offerings of rams, and
fat of fed beasts.
And in the blood of bullocks, and lambs, and
he-goats I have no delight
When ye come to see my face—who has required this at your hand?
No more may ye trample my courts, nor bring
me oblations;
Vain the sweet vapor of sacrifice, it is an
abomination unto me;
New moon and sabbath, calling of assemblies,
I cannot endure; your fasts and solemn meetings,
Your new moons and your set days my soul
hates;
They are an encumbrance to me; I am tired
of bearing it.
If ye spread forth your hands, I will hide mine
eyes from you;
Even if ye make many prayers, I will not hear;
your hands are stained with blood.

[1] Isaiah v., 8-24.

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Wash you, make you clean, let me see the evil
of your doings no more.
Seek out justice, chastise the violent.
Right the orphan, plead for the widow.

Come now, and let us argue together, says
Jahveh;
If your sins be scarlet, they may become white
as snow;
Be they red as crimson, they may become as
wool.
If ye be willing and obedient, the good of the
land shall ye eat,
But if ye refuse and resist, by the sword be
ye eaten!
The mouth of Jahveh has spoken it![1]

Many of Isaiah's prophecies are almost incomprehensible without a knowledge of the events out of which they sprang, and with which they are connected; many of them are fragments, apparently incomplete; much of the diction of Isaiah has yet to be interpreted; and I look for some one, yet to come, who will gather up the fruits of Hebrew scholarship and tell the story of his life, so far as it can be learned, weaving in with it his songs and speeches and making them luminous. In our English Bibles, most of us can do little more than pick out isolated passages, read them, and be strengthened. Little known, a dim and distant figure, still this voice of his, this voice of denunciation and of hope, this summons to repentance and counsel to trust, remains through the years; and rightly is he counted the most spiritual writer of the Hebrew nation, excepting only the Great Unknown who has in history, though nameless, borne the name of The Second Isaiah.

[1] Isaiah i., 10-20.

An Educational Colony

By Katharine Pearson Woods

ON the banks of a certain little stream in Texas—one of the branches of the many-branched Concho—there is an improved tract of land, or irrigated farm, containing about four hundred and fifty acres. Some fifteen or twenty dwellings near by are inhabited by the tenants—all Mexicans—of this *Labor Nuevo*, or New Farm, as it is called. I have termed it an educational colony, and venture to offer this account of it and its workings, with a purpose which it will, perhaps, be best to state straightforwardly in the beginning.

There exists a fairly strong analogy between the Mexican peons, or the proletariat, as we should call them in English, and the corresponding class of Cubans; though, in comparing race with race, the Mexicans are said to be the superior people. Their language, at all events, is the same, allowing for a few dialectical variations; their religion is the same; their houses, manners, and customs are closely similar; they may justly be considered as having reached the same point in the scale of development, and as needing about the same treatment to assist their further evolution. It may possibly, therefore, be of service to those who are considering the new duties and responsibilities which have been laid upon the Nation by our guardianship of Cuba, to learn what has been the experience of one person in Texas with the Mexicans of that region; an experience which covers, I believe, some eighteen or twenty years. Possibly the results achieved may be disappointing to sanguine enthusiasts; but it is always to be remembered that the evolution of a people is never a very rapid process; and it is certainly best that we should not expect, in undertaking the guardianship of Cuba, to turn the island into a sort of tropical Boston within the lifetime of any one who assisted to conquer it.

The founder of the colony of which I have spoken is Mr. Charles B. Metcalfe, of the X Q Z Ranch, about fifteen miles from the little town of San Angelo. By putting to him a few leading questions, I succeeded in obtaining an account of the matter from his own hand, written with admirable modesty, from which I shall quote largely; adding certain matters which came under my own notice during a visit to the ranch about two years ago. And personality is so large a factor in any attempts of the kind to be described, that I feel constrained to say a few words about my friend himself. Kindness of heart, generosity, readiness to assist one's neighbors, especially the shiftless ones, to

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get along in the world—these things are characteristic of frontier life; but, amid a population distinguished for these qualities, Mr. Metcalfe is markedly pre-eminent. And yet the "Labor Nuevo" was hardly established as a philanthropic institution; it is, first and chiefly, a business enterprise; benefiting the entire countryside by its productions, and Mr. Metcalfe, as a large landholder, in several ways which scarcely need to be pointed out. The one point which needs to be emphasized is that the only road to success in such undertakings is through the exercise of a wise paternalism; and that greed and extortion are and must be as fatal to the landlord as to the tenant. And now we will let Mr. Metcalfe speak for himself:

"The maximum number of acres per family is fifteen; the Mexicans call such tracts 'liñas.' The tenants had all the product of the land for three years, for which they cleared it and constructed the irrigation canals, side ditches, etc. I controlled and supervised the labor and construction, and assisted by advancing implements, seeds, some teams, and other necessary means of subsistence, as they were penniless. They were able, at the expiration of each year, to meet their indebtedness to me, with trifling exceptions; but never kept anything to run next year. And that is a national characteristic.

"At the expiration of their three years' lease, I allowed all who helped improve the land to retain possession of their fifteen-acre tract, or 'liña,' at a rental of fifty dollars per annum, and each man did about ten days' work each year as a contribution to the maintenance of the water system. I had offers from outsiders of five dollars per acre (seventy-five dollars per liña), but allowed the original renters to remain at the fifty dollars rental. This is the sixth year (1898), and some of the original settlers still remain; but, strange to say, those who prospered most were the first to leave. This goes to show that by long usage the habit is bred in them of living on credit, and not of accumulation. The average Mexican in Texas is perfectly happy with one meal ahead, and the hope of credit to get another one; if they cannot get credit, they will cheerfully work spasmodically. They will also work to pay their debts, but prefer—I am now speaking of the farmers—to work by task-work, and do not care to labor hard by the month or day. They make docile tenants if one speaks their language and does not let them go into debt more than they can pay each year. On irrigated land they generally manage to live and pay each year's expenses; but if one of them dies, the landlord must advance the coffin, grave-clothes, etc., which, however, they take pride in repaying. If they marry, the landlord must also make an advance to the man for his gift of clothes to his intended. In sickness they will suffer and even die unless a doctor is employed for them. All these things they expect and generally are grateful for; and they are willing to pay such debts, provided the landlord manages so that they can make it out of the crop, or finds other labor for them.

"They live frugally, and their food is largely frijoles (beans), chile (red pepper), tortillas (flat cakes made from corn ground by the women on a rock made for that purpose, and called metate), lard which they put in their frijoles, very little bacon, beef, or mutton when they can get them, coffee and sugar. They use some wheat-flour bread, which they cook in flat cakes without yeast, and call gordas, or fat cakes. I have families on my farm who have plenty to eat of this kind of food, at a cost of about five dollars a month. Their clothing is mostly cotton of bright colors and cheap, light quality; they do not need warm clothing, as they stay in the house when northers blow."

These houses, by the way, have just enough wooden framework to hold them in place; the interstices are then filled in with cornstalks, and the whole is plastered over with mud, laid on, as I saw it in one case, with the bare hand, by a boy of some ten or twelve years, who was able to reach all but the extreme point of the roof. They have no flooring, and no furniture except a box or so, a few cups and cooking utensils, perhaps a table, and plenty of shawls and blankets, wrapped in which they sleep on the bare earth. This is not the hardship which it would be further north; the soil of Texas is remarkably dry; and even during a norther the insides of such dwellings are perfectly warm.

But to continue our quotations from Mr. Metcalfe:

"On account of the low price of cotton,

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I cannot say that there is much profit to be made through them; but as tenants of irrigated land, I consider them the most profitable that we have here; for, as I say, if it is so managed that they have food and clothes (not many), advances of about $30 to marry on, about $20 to bury them, give them quinine and cathartic pills, and a *baile* (or dance)—which costs $25—three times a year, they are content for the landlord to take the rest; and I do not find that they advance beyond this. However, they are rarely charges on the public, and live to a good old age.

"Politically, they are not more venal than other ignorant classes, in fact much less so; but they are willing the Patron shall decide for them what is for their interest and his, and they vote as he solicits."

It should be remarked, however, that there are two ways of soliciting; and that the gentleman in question takes the trouble to provide lectures for his tenants on political matters. He has also built a schoolhouse for them, which at the time of my visit was in charge of a Mexican of some education, whose salary was paid out of the public funds. It is thus evident that we are not offering any impossible ideal for the emulation of such Americans as may settle in Cuba; "the Patron's" attitude towards his Mexican neighbors is simply that of a clear-headed man, who is ready to help them from his own pocket when such assistance is really necessary, but considers that the general welfare is best promoted by establishing their affairs as well as his own, so far as possible, on a self-supporting basis.

So far he has spoken of them entirely as farmers; but his remarks upon other sides of their life are so interesting that I venture to quote further. He considers that they are generally honest, kind to their children, and virtuous; that while some of them live together without legal marriage, they do not consider this to be morally wrong, and are usually true to their agreement. In religion they are mostly Roman Catholics, but not very devout as a rule, though they like to have the priests christen their children and marry them; and some of them attach importance to religious burial. "They are fond of feasting and dancing, which they do in a most orderly and graceful manner. They will pay two musicians eight dollars a night to play for a *baile*, when they haven't three meals left. In addition to the Mexican farmers, we have them as cow-hands, horsemen, sheep-herders, sheep-shearers, and male house-servants." (The women never work in the fields or go out to service, considering the latter, in especial, as a disgrace.) "In all these avocations they give satisfaction, as they work at a reasonable wage, and are faithful. It is a usual thing to trust a shepherd, whose wage is $12 a month and about $5 in rations, with a flock worth anywhere from $2,000 to $10,000 in value, and the rule is that he proves entirely trustworthy. I once employed one who was in sole charge of flocks ranging in numbers from 1,000 to 2,500 head, and in value as above; he worked for me nine years, and I do not think lost for me during that time as many as twenty-five sheep, and was not off duty more than ten days in that time. To realize what that means you must know that during all those years, night and day, winter and summer, through storm and sunshine, he was always with his sheep; his only house a little tent, and his food cooked at night by himself, while his flock lay around him. Once a web of lightning killed 150 sheep within five steps of his tent; at another time a solid sleet and snow covered the trees and earth for nine days, and he kept his flock alive by tramping from live-oak to live-oak, and cutting down branches from which they ate the leaves."

Such courage and fidelity as this would seem to be good material for the making of a nation; and while agricultural and sheep-raising conditions differ widely in Texas and in Cuba, the two peoples are, as had been said, sufficiently alike for the picture of the Texan Mexicans drawn by Mr. Metcalfe to prove both instructive and suggestive to the intending settler in the island now under our guardianship.

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Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending May 12. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND PHILOSOPHY

Deserving the attention of thoughtful people, though dealing with conditions not yet to any extent troubling the American churches, is Professor Harnack's little book, *Thoughts on the Present Position of Protestantism*. Referring to the national Church of Germany as in similar peril with the national Church of England, he declares that Protestantism to-day is menaced with change into a "sham Catholicism;" its enemy is "clericalism and ritualism." The bitter abuse which this view has brought on the veteran Church historian in Germany goes far to certify to the correctness of his statement that "a clear insight into the conditions of the Protestant life is disappearing." The narrow intellectualism of the old Protestantism based on its doctrinal articles has gone down, as modern learning has altered "the conception of what knowledge means." In consequence, the German (and, he fears, also the English) Church is turning aside from the evangelical principles of faith and freedom to a weak imitation of Rome, in subserviency to tradition, ecclesiastical rule, and the hollow acceptance of a creed whose authority no one may deny, while its particulars every one may doubt. In relief from this ominous prospect, Professor Harnack finds two living elements still in German Protestantism; viz., the conviction that religion is a steadfast temper of the soul, rooted in filial trust in God, and with this the conviction that the moral life in its solemnity and earnestness is the inseparable correlative of true religion. To this he adds that, while we can no longer be satisfied with the old creeds, religion cannot separate itself from the intellectual life. "The effort to state the old faith anew, and to state it simply and clearly in the language of our own time, is one which we must not abandon"—its essence and kernel being belief in God and in Jesus Christ. (The Macmillan Company, New York.)

With the purpose of ascertaining how far the recent discussions of theistic problems are likely to facilitate a theistic faith, Mr. Thomas Bailey Saunders has written a series of critiques upon these discussions as conducted by some of the more influential writers. In his volume, *The Quest of Faith: Being Notes on the Current Philosophy of Religion*, he takes up Agnosticism as represented by Mr. Huxley, with Mr. Balfour's "Foundations of Belief," Professor Fraser's "Philosophy of Theism," the Duke of Argyll's "Philosophy of Belief," Professor Drummond's "Ascent of Man," and other works. Mr. Saunders's critical ability is manifest throughout this wide field. Certain limitations are also manifest—a falling short of the fullness of the theistic idea which he espouses. *E. g.*, omnipotence does not seem to us to consist, as he represents, in power to perform any work that one might propose as good such as the creation of beings who, though tempted, would always choose good. It is rather God's power of perfect self-realization, the self-fulfillment of omniscience. (The Macmillan Company, New York.)

Professor R. G. Moulton has added to "The Modern Reader's Bible" a collection of *Bible Stories from the New Testament*, with the usual introduction and notes, designed, however, for young readers, and finding its place in the "Children's Series" as a companion volume to the Old Testament stories already issued. These stories are in Scripture language, altered only by omissions. The Revised Version is used, and the portions selected relate entirely to the life of Christ, his sayings and parables, and to significant and interesting incidents in the Acts of the Apostles. (The Macmillan Company, New York.)

Mr. Lang's *Myth, Ritual, and Religion* was published twelve years ago, but has been for some time past out of print. He has now revised the work by bringing it into line with his general treatment of the same subject in the second part of his

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"Making of Religion," published last year, and has cut out certain passages which seem inconsistent with the main thesis of the book in its original form. Two chapters on the religion of the lowest races have been rewritten in accordance with recent discoveries. The aim of the work has not been, however, blurred or changed. That aim is described by Mr. Lang as an attempt to show that the wilder features of myth survive, or were borrowed from, or were imitated from the ideas of people in the savage condition of thought, but that the existence, even among savages, of comparatively pure religious beliefs is beyond question. The work is published in two volumes. (Longmans, Green & Co., New York.)

BIOGRAPHY

Few of our readers have not heard of the Christian pastor, George Müller, memorable as the founder (in 1836) and director of the great orphanage at Bristol, England, till his death in 1898. Mr. Müller's own "Narrative," comprising three thousand printed pages, has been compressed into a comparatively "brief memoir" by Dr. Arthur T. Pierson, entitled *George Müller of Bristol, and His Witness to a Prayer-Hearing God*, with an Introduction by Mr. Müller's son-in-law and successor, Mr. James Wright. Mr. Müller's character, in simplicity, purity, and unselfish devotedness to good works, was one of exceeding beauty. His method and means of success, reliance solely on prayer sustained by its encouragements in Holy Scripture, gave him his uniqueness among philanthropists, and made his life, especially in its visible results, a fact to be reckoned with by men of little or no faith in prayer. During sixty years Mr. Müller received and spent in the circulation of millions of Bibles and other books, but especially in the maintenance of his Orphanage, about $7,500,000. This, which he attributed solely to prayer, has been attributed by some to advertisement and appeal. On the other hand, his memoir dwells on the fact that extreme caution was always exercised to avoid even careless betrayal of pressing needs continually recurrent. Annual reports of donations and expenditures were printed simply as a due account of stewardship—no more. "The greater the exigency, the greater the caution" not to proclaim it. "Thousands of times in these threescore years," said Mr. Müller, "have we had in hand not enough for one more meal, either in food or in funds, but not once has God failed us." Our philosophy of prayer is still incomplete. Mr. Müller's biography is a contribution to further study of the subject, and, still more, a substantial addition to the evidences of Christianity, as well as a grand inspiration to practical philanthropy. (The Baker & Taylor Company, New York.)

Sallie Holley (born 1818, died 1893), daughter of Myron Holley, of Canandaigua, than whom no man did more for the making of the Erie Canal, was conspicuous among the noble band of women who through the darkest days heralded the coming emancipation of the slave. The story of her life is told with an artless and graphic charm, mainly by her own letters, edited with introductory chapters by the Rev. J. W. Chadwick, and entitled *A Life for Liberty*. Miss Holley was attracted to Oberlin in 1847 as the only college then open to women, though stigmatized as "a nigger school." In 1851 she became an agent of the American Anti-Slavery Society. Braving social ostracism and crucifying her natural timidity, she was soon recognized as a most efficient lecturer in the despised good cause. After the war she devoted the last twenty years of her life to teaching negro children in the school that bears her name at Lottsburgh, Virginia, where she was often maid-of-all-work, and always general benefactress. A gracious woman, a winsome speaker, a courageous soul, whether in the face of hostile audiences at the North or threats of violence at the South, she deserves honorable and grateful remembrance, whether from the women who are now glad that others broke the ice for them, or from Americans who are thankful that the worst infamy of the Nation has been blotted out. Mr. Chadwick has felicitously done his part as editor of her letters, to which he has prefixed an introductory chapter on "The Anti-Slavery Women," a roll of honor well recited. Delightful as such a book is to the happy warriors who survive and remember the victorious struggle, we value it still more for its trumpet-call to the later born. Other ways of self-sacrificing

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enthusiasm for humanity are open still, and invite to emulation of the faith and patience that have fought the good fight and won the crown. (G. P. Putnam's Sons, New York.)

POETRY AND THE DRAMA

Professor George H. Palmer's translation of "The Odyssey" has perceptibly broadened the influence of Homer in this country; for many readers who were repelled by other translations have found in Professor Palmer's admirable rendering a form so attractive that they have entered for the first time upon a real enjoyment of the greatest out-of-doors book in the world. That translation especially lends itself to reading aloud; it ought to be included in every selection of books for older children; and it ought to be at hand for winter reading in every home in which there are children whose literary tastes need training, and whose imaginations need the stimulus of contact with great literature. Professor Palmer has now translated *The Antigone of Sophocles* in the same medium which he employed in "The Odyssey"—the iambic rhythm, which reads easily and is exceedingly harmonious to the ear. His introduction, admirably aimed to reach the minds of those who do not know Sophocles at first hand and to prepare them for the enjoyment of this representative masterpiece of the Greek drama, explains with great clearness his point of view; and it must be acknowledged that he has succeeded in his aim to bring out in clear relief the large simplicity and solidity of structure and action which are characteristic of Sophocles. (Houghton, Mifflin & Co., Boston, Mass.)

The third volume of "The Works of Shakespeare" in the Eversley Edition, edited with introduction and notes by Professor C. H. Herford, contains *Much Ado About Nothing*, *All's Well that Ends Well*, *Measure for Measure*, and *Troilus and Cressida*. (The Macmillan Company, New York.)

In 1887 a small collection of poems published by Houghton, Mifflin & Co., under the title "Poems by Edward Rowland Sill," called the attention for the first time of a good many lovers of verse to a poet of unusual refinement of style, delicacy of feeling, and freshness of imagination. Professor Sill was already known to those who read the magazines, for he had contributed many fine bits of verse to the "Atlantic" and other periodicals; but he was a shy man, modest in temper, and working for the most part at a distance from the centers of publication, and his audience was necessarily limited. Two years later a second collection, bearing the title "The Hermitage, and Later Poems," came from the sam epress, with a charming introductory lyric by Mr. Aldrich—a beautiful piece of work, both as an expression of friendship and as a valuation of Mr. Sill's verse. Ten years have now passed, and the same publishers issue a third volume under the title *Hermione, and Other Poems;* a small book, unobtrusive in form and quality, without any striking effectiveness of expression, and yet pervaded throughout by deep poetic feeling expressed with genuine poetic skill. Those who love verse for its own sake—verse touched for the most part with a certain fugitive pathos, but inspired also by a certain virile hopefulness—will find much in this little volume to confirm their conviction that Professor Sill must always find a place among the poets of America. A single selection will suggest the quality of the volume:

TEMPTED

Yes, I know what you say:
  Since it cannot be soul to soul,
Be it flesh to flesh, as it may;
  But is Earth the whole?

Shall a man betray the Past
  For all Earth gives?
"But the Past is dead?" At last,
  It is all that lives.

Which were the nobler goal—
  To snatch at the moment's bliss,
Or to swear I will keep my soul
  Clean for her kiss?

EDUCATION

Child Life is a serious title for a First Reader. The reason why the authors, Etta Austin Blaisdell and Mary Frances Blaisdell, have chosen this title is because the subjects of the reading-lessons have to do with child life, the activities of child life. The words of the lessons are such as are in the vocabulary of most children of eight, and the basis of selection has been the belief that knowing the use or meaning of the word would increase the child's interest. The number of new words for the child

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to recognize is about four to each lesson, and these are presented in script and print. Typographically, the book ranks far above most books designed for this grade, while the illustrations are dainty and in the truest sense artistic. (The Macmillan Company, New York.)

The last twelve months have been peculiarly rich in important contributions to educational literature. Within that time the reading public which cares for such things has had the opportunity of taking counsel on matters of education with Presidents Eliot, Gilman, and Walker, and with Dr. Harris, Dr. Nicholas Murray Butler, and with Professor William James, to say nothing of lesser workers in the same field. The harvesting of so much experience and meditation is a matter of very considerable moment for American education, and the significance of it has not yet, perhaps, been clearly pointed out. The Outlook hopes to have something to say on that subject at an early date. This literature of the higher class receives an important addition in Superintendent Samuel T. Dutton's *Social Phases of Education in the School and the Home*. Some of the chapters which make up this volume have already appeared in print and have attracted wide attention; others have been given as lectures at Harvard, Chicago, and Boston Universities. Like all the books which have been mentioned, this volume is characterized, in the first place, by vitality of feeling and thought in regard to education. The purely academic point of view is no longer taken by broad-minded teachers; for, in order to be broad-minded, one must perceive the intimate relations between education and the vital processes and larger interests of life. In the second place, Mr. Dutton's discussion tends constantly to bring education into harmonious relations with the entire social organization instead of isolating it and identifying it with methods and schools. His chapter on "The Correlation of Educational Forces in the Community," upon which, at the time of its publication, The Outlook made editorial comment, is one of the freshest and most suggestive presentations of this side of education which has yet been made in this country. The notes of leadership and of prophecy are in it. The subjects treated in this volume indicate how generous a synthesis Mr. Dutton makes in his own mind, and how entirely he correlates education with all other important aspects of life. Such titles as "The Relation of Education to Vocation," "The Relation of the Church to the School," "Education as a Cure for Crime," show how fundamental is his conception of the specific process which is commonly called education—a conception so fundamental that he is able to throw the most suggestive light on almost any subject with which he deals. This is a book, not only for students, but for thoughtful men and women everywhere who are beginning to comprehend the fact that education, in the large sense, is the most important business of life. (The Macmillan Company, New York.)

MISCELLANEOUS

A second edition has been published of Michael MacDonagh's *Irish Life and Character*. It contains an extensive collection of Irish jokes, bulls, and stories, collated under such heads as Dueling, The Old Squire, The Car-Driver, Irish Repartee, etc. As compared with Mr. W. R. Le Fanu's "Seventy Years of Irish Life," the book is clumsily put together and the wit is not uniformly of the best. There are hundreds of anecdotes and bits of fun, strung together with not much connection. It is a book to read ten minutes at a time. (Thomas Whittaker, New York.)

Economic Aspects of the Liquor Problem, by John Koren, is so judicial and thorough a piece of work on one of the most important issues of the day that we purpose to review its conclusions in our editorial columns. The apparent bias against the temperance views of the majority of the people in the anti-saloon States which marred the earlier report to the Committee of Fifty does not characterize the present volume. The investigation here reported was made under the direction of Professor Henry W. Farnam, of Yale. (Houghton, Mifflin & Co., Boston.)

The lovers of natural history as well as the students of natural history will welcome *True Tales of the Insects*, by L. N. Badenoch. (E. P. Dutton & Co., New York.) A reader who has scarcely given a thought to the insect world will have revealed to him an unlimited field for

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investigation and enjoyment. He will discover that insects display instincts that amount almost to human reasoning powers in their care for eggs, methods of defense, habits of hunting for food, and storage of food. While the student of natural history will find "True Tales of Insects" a mine of information, the lay reader will find its illustrations by Margaret J. D. Badenoch, as well as the text, guides into an unknown world, whose citizens obey the laws that best protect them and their progeny, and evince at times traits that in ancient days invested them with godlike powers of prophecy to the children of men; modified, we find them the farmers' weather prophets. "True Tales of the Insects" is a contribution to the new knowledge that makes men and women find an ever-increasing interest in the world of out-of-doors.

Psychology in the School-Room is a treatise of superior merit prepared for British teachers by Messrs. Dexter and Garlick, head masters of the pupil-teachers' schools at Finsbury and Woolwich. Its method, as illustrated in the chapter on the Will, is to set forth psychological principles in their bearing on child-life, followed by points for teachers on the training of the will, and comments on defects of will, closing with a summary and questions for the teacher's answer. The final chapters on "Character" and "Discipline" are admirable. (Longmans, Green & Co., New York.)

Christ Among the Cattle, a sermon preached in the First Congregational Church, Portland, Ore., by Frederic R. Marvin, is to be warmly commended to all who desire to promote humanity to dumb animals. The sermon, warmly commended by John G. Whittier, has been reprinted in a limited edition of fine style. J. O. Wright & Co., New York.)

Books Received

For the week ending May 19

D. APPLETON & CO., NEW YORK

Mumo, John. The Story of the British Race. 40 cts.

GEORGES BELLAIS, PARIS, FRANCE

Andler, Charles. Le Prince de Bismarck.

THOMAS Y. CROWELL & CO., NEW YORK

Müller, George. The Life of Trust. (New edition, with Introduction by J. R. Miller, D.D.) $1.50.

E. P. DUTTON & CO., NEW YORK

Woods, James Haughton. The Value of Religious Facts. $1.

R. F. FENNO & CO., NEW YORK

Prescott, E. Livingston. The Measure of a Man. $1.25.
Griffiths, Major Arthur. A Girl of Grit. 75 cts.
Cobban, J. Maclaren. The Angel of the Covenant. $1.50.
McIlwaine, Herbert C. Martyrs of Empire. $1.25.

FUNK & WAGNALLS CO., NEW YORK

Hirsch, Samson Raphael. The Nineteen Letters of Ben Uziel. Translated by Rev. Bernard Drachman. $1.
Myers, Cortland. Why Men Do Not Go to Church. 60 cts.
Banks, Louis Albert. My Young Man. 75 cts.

HARPER & BROS., NEW YORK

James, Henry. The Awkward Age. $1.50.
Jackson, Frederick G. A Thousand Days in the Arctic. $6.

D. C. HEATH & CO., BOSTON

Emerson, Irving. The High School Hymnal. 35 cts.
Griel, Katherine A. Glimpses of Nature for Little Folks. 30 cts.
Freytag's Aus dem Jahrhundert des Grossen Krieges. Edited by Lewis Addison Rhoades. 35 cts.

HENRY HOLT & CO., NEW YORK

Augier, Émile, and Jules Sandeau. Le Gendre de M. Poirier. Edited by Stuart Symington. 30 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Brown, Alice. Tiverton Tales. $1.50.
Catherwood, Mary Hartwell. The Queen of the Swamp. $1.25.
Koren, John. *Economic Aspects of the Liquor Problem.* $1.50. (An Investigation made for the Committee of Fifty under the direction of Henry W. Farnam.)
Jones, Augustine. The Life and Works of Thomas Dudley, the second Governor of Massachusetts. $5.

JOHN LANE, NEW YORK

Charles, Joseph F. The Duke of Linden. $1.25.
Coleridge, Ernest Hartley. Poems. $1.50.
Beerbohm, Max. More. $1.25.
Unaddressed Letters. Edited by Frank Athelstane Swettenham. $1.50.
Holmes, Edmond. The Silence of Love. $1.25.
Locke, William J. Idols. $1.50.

LITTLE, BROWN & CO., BOSTON

Daudet, Alphonse. Fromont and Risler. $1.50. Translated by George Burnham Ives.
Dodd, Anna Bowman. Cathedral Days. New Edition. $1.50. In and Out of Three Normandy Inns. $2.
Charbonnel, Victor. The Victory of the Will. Translated by Emily Whitney. $1.50.
Harnack, Dr. Adolph. History of Dogma. Vol. VI. $2.50. Translated from the Third German Edition by Neil Buchanan.

THE MACMILLAN CO., NEW YORK

Yarnall, Ellis. Wordsworth and the Coleridges. $3.
Gwynn, Stephen. Highways and Byways in Donegal and Antrim. $2.
Sadler, Rev. M. F. General Epistles of SS. James, Peter, John, and Jude. $1.50.
Plutarch's Lives. Englished by Sir Thomas North. Vol. IV. 50 cts.
Dryden, John. *Palamon and Arcite.* Edited by Percival Chubb. 25 cts.
Higginson, Thomas Wentworth. Old Cambridge. $1.25.

A. C. M'CLURG & CO., CHICAGO

Morley, Margaret Warner. The Bee People. $1.25.

F. TENNYSON NEELY, NEW YORK

Ellis, J. Breckenridge. Shem.
Appleton, Amelia. That Other Woman.
Smith, Russell D. Fate of the Black Eagle.
Peters, Rev. Madison C. Justice to the Jew.

FLEMING H. REVELL CO., NEW YORK

Trumbull, H. Clay. Border Lines in the Field of Doubtful Practices. $1.
Ellis, J. Gospel Seed for Busy Sowers. 50 cts.
Scofield, Rev. C. I. Plain Papers on the Doctrine of the Holy Spirit. 35 cts.

R. H. RUSSELL, NEW YORK

The Marlowe Book.

CHARLES SCRIBNER'S SONS, NEW YORK

Dictionary of the Bible. Edited by James Hastings. Vol. II.

FREDERICK A. STOKES CO., NEW YORK

Frederic, Harold. The Market Place. $1.50.
Crane, Stephen. War is Kind. $2.50.

HERBERT S. STONE & CO., CHICAGO

Devoore, Ann. Oliver Iverson.
Shipman, Louis Evan. D'Arcy of the Guards.
Chopin, Kate. The Awakening.
Marholm, Laura. Studies in the Psychology of Woman. Translated by Georgia A. Etchison.
Merriman, Henry Seton. Dross.

UNITED BRETHREN PUBLISHING HOUSE, DAYTON, O.

Weaver, Jonathan, D.D. Heaven. $1.

THOMAS WHITTAKER, NEW YORK

Fairbairn, Henry A., M.D. The College Warden. $1.

W. A. WILDE & CO., BOSTON

Drysdale, William. Cadet Standish of the St. Louis. $1.50.
Raymond, Evelyn. A Daughter of the West. $1.50.
Barton, William E. When Boston Braved the King. $1.50.

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The Religious World

The Presbyterian General Assembly

Three Presbyterian Assemblies convened on Thursday, May 18: the Cumberland at Denver, the Southern at Richmond, and the Northern at Minneapolis, in the Westminster Church, where was built in 1834 the first mission house in the then new Northwest. The Assembly at Minneapolis met under the unusual encouragement of the generous giving which since March has liberated its home and foreign missionary boards from debts that have pressed for years, and imparted enthusiasm to the missionary conference which is the customary prelude to the Assembly. The choice for Moderator appropriately fell on Dr. Robert F. Sample, of the Westminster Church in New York. Dr. Sample was pastor of the Westminster Church in Minneapolis for nineteen years, to which he went thirty-three years ago as a home missionary field. His nomination was seconded by Dr. John Balcom Shaw, one of the directors of the Union Theological Seminary, New York, and his election was acceptable to the great number of moderate men who, however strongly conservative, accord with the Assembly's declaration last year: "The Church needs peace, the union of all its forces, . . . a spirit of brotherhood and mutual confidence." Virtually in the same line was the sermon by the retiring Moderator, Dr. Radcliffe, of Washington, upon "Visions," from Proverbs xxix., 18—"not microscopic vision," said he: "we have waited long over material considerations and refined discriminations; telescopic vision, rather, of the great opportunities inciting Christian faith to undertake its responsibilities."

The subjects to come before the Assembly with special interest for the public are the case of Professor McGiffert and the overture of several Presbyteries for reunion with the Southern Presbyterian Church. The Assembly of 1898 counseled Professor McGiffert "to reconsider the questionable views contained in his book ["A History of Christianity in the Apostolic Age"], and if he cannot conform his views to the standards of our Church, then . . . peaceably to withdraw from the Presbyterian ministry." No answer, if any, was due to this from Professor McGiffert till the Assembly met this year. But meanwhile as many as seven Presbyteries, impatient of delay, have overtured the Assembly to take further action. Professor McGiffert, however, has sent a conciliatory reply to the Assembly, the essential portion of which is the following paragraph:

> The action of the Assembly, as well as the overture from the Presbytery of Pittsburg upon which that action was based, makes it evident that many of my positions, together with the spirit and purpose of my book as a whole, have been seriously misapprehended. Such misapprehension I sincerely regret, and I wish here emphatically to repudiate the false constructions that have been placed upon my book in many quarters. So far as my views are concerned, they have been and remain, as I believe, in accord with the faith of the Presbyterian Church and of evangelical Christendom in all vital and essential matters, and I therefore cannot feel that it is my duty, or even my right in justice to myself and my brethren, and to the Church of our divine Lord and Master, in which I am an office-bearer, to withdraw from the ministry of the Presbyterian Church.

This will doubtless not content a large section who hold that the Assembly (most of whom, probably, have not read the book) must decide, rather than Professor McGiffert, whether the "false constructions" which he repudiates are true constructions that justify further proceeding against him. But how strong this section is, or what final action will be taken will appear only when the report of the committee shall be made to which his letter has been referred.

To the Peace Conference at The Hague, which opened on the same day as the Assembly, a message was sent invoking divine blessing on its deliberations. Among the various reports during the first days it was stated that $1,720,649 had been raised during the year for home and foreign missions, and that two missionaries have already been sent to Manila.

Dr. Hale Resigns

The Rev. Edward Everett Hale, D.D., pastor of the South Congregational (Unitarian) Church in Boston, after a service

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of forty-three years, has resigned his pastorate. He is by far the most prominent man in the denomination of which he is a member; and one of the few men who seem to belong to all the churches of all denominations. He is not only conspicuous as an ecclesiastical leader, but equally prominent as an author and a philanthropist. It would be difficult to find any good cause which has not found in Dr. Hale a firm friend and a brave advocate. He has taught the world many lessons which it will not soon forget. They are suggested by the phrases "Lend a Hand," "In His Name," "The Children of the Public." He is to-day one of the chief citizens of Boston and of the Republic—a man honored and loved in all sections of the country. The action of his church on his resignation has not yet been taken.

Among the Seminaries

This is the season of the year in which the Theological Seminaries are holding their anniversaries. That at Chicago seems to have been enlivened by a weak and fruitless attempt on the part of some members of the Association to bring charges of heresy against Professors Gilbert and Samuel Ives Curtiss. The sermon was delivered by the Rev. W. E. Barton, D.D., whose subject was "The Divinity of Service." Among the changes proposed are the establishment of a missionary lectureship, the admission of women, as in the Hartford Seminary, the opening of the institution during a part of the summer vacation, evening sessions for the training of laymen, and the establishment of a school of church musicians. The commencement at Union began on May 14, with a communion service. The annual dinner under the auspices of the Alumni Club was at the Manhattan Hotel the following day. At this dinner Dr. George William Knox, the new professor, said: "It is the function of the seminary to train its men to bring to mankind things which stand in living relation to their need. The student has the right to demand that the seminary shall tell him the truth clearly; shall set the problem forth with honesty and distinctness." At another service President Hall hinted at a report which would be made at the next meeting which would gladden the heart of all Union's alumni. The address before the alumni was delivered by the Rev. Dr. Moxom, of Springfield. Diplomas were awarded to twenty-six young men, and a certificate to one special student. The degree of Bachelor of Divinity was conferred on fifteen candidates who had pursued the studies necessary to secure the degree.

The seventy-eighth Commencement of Auburn Seminary had three events of especial interest to friends of the institution. One was the Rev. Dr. Pentecost's address on "Christian Imperialism," which was an argument for a world-wide missionary movement. Another was the sermon before the alumni by the Rev. L. Mason Clark, D.D., of Brooklyn, on "The Higher Unity of the Gospel." Dr. Clark is the successor of President Cuthbert Hall in the pastorate. Still another occasion of intense and solemn interest was the memorial service to President Booth, at which addresses were given by the Rev. Drs. Vale, of Stamford, Conn., and Darling, of the Seminary faculty. The last event of the week which we mention was the election of the Rev. George B. Stewart, D.D., of Harrisburg, Pa., as the second President of the Seminary. He is a graduate of the institution and in sympathy with its traditions and ideals.

Plans of Union in New York

There have been many suggestions of changes in the Presbyterian churches of New York, most of which seem to have been without any basis except in the vivid imaginations of certain newspaper correspondents. One plan, however, seems to promise harmony and success. It is that of the union between the Madison Avenue and the Phillips Presbyterian Churches. Informal action on the part of the former church has already resulted in a unanimous vote favoring such union. As the Phillips Church has now unanimously and formally approved the proposition, it will no doubt in due time be carried into effect. It is proposed to sell the Madison Avenue Church, for which five hundred thousand dollars will probably be realized. Of that sum two hundred thousand dollars will be used for rebuilding the Phillips Church, and three hundred thousand set apart as an endowment. Both pastors will probably remain with the united

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church. The church will be called The Madison Avenue Presbyterian Church, and the chapel, The Phillips Memorial.

Colorado College

As the constructive Christian work accomplished by Colorado College has justly challenged admiration, we venture to call attention to its present condition. When President Slocum took office nine years ago, it had only one building, seven instructors, twenty-eight students, and a debt so large that its fine campus barely escaped foreclosure. It is now out of debt; it has about four hundred students from thirty-seven States and Territories, thirty-two teachers, eleven buildings, and a total property estimated as worth a million dollars. At present the buildings are so crowded that there has been serious thought of resorting to tents. The Faculty has more than it can properly do. New buildings, new courses of study, new instructors, made necessary by the actual pressure of numerous and high-grade students, must wait for lack of money—indeed, a large deficit for the current year confronts the College. The great if quiet effectiveness with which this institution at Colorado Springs has impressed itself, more especially upon the Rocky Mountain section, should bear fruit in raising up friends to help it in its hour of need. It stands at the pivotal point of the Great Divide, and in the midst of a people of high and independent spirit. It should not be allowed to be the victim of its own success.

A Church for the People

The "Methodist Times," of London, gives figures showing the present membership and constituency of the Methodist Church and its growth during the last one hundred years. Its members in 1898 numbered 7,100,601; its adherents, 28,402,404. Of this number the great majority, 5,864,175 members, are in America. Taking the same ratio of members to adherents as is found in the total membership, it would give approximately 23,200,000 adherents to Methodism in the United States. It is interesting to compare with these the figures given by the "Hoffman Catholic Directory," the official directory of the Roman Catholic Church, which gives a total membership in America of about 10,000,000. As the latter figures include practically the constituency as well as members, we find that Methodism is more successful in reaching "the masses" than Catholicism. It is often argued that the strictness of Catholic discipline and the ceremonies which its orders of service prescribe for worship are necessary to hold the people. The success of Methodism in the past century, with its simple doctrines of free grace and divine love, proves that this is not true. The people respond to sympathy and reason, rather than to superstition and authority.

The Extinction of Sunday

The title of this paragraph is the title of a recent article in the London "Christian World," and is suggested by the proposal of one or two of the leading newspapers of England to issue Sunday editions. The "Daily Mail" has been trying to elicit the opinion of eminent persons, with the following results: The Archbishop of Canterbury says, "The fewer Sunday papers there are the better." Cardinal Vaughan says: "Surely we can do one day in the week without being fed on electricity." The Bishop of London objects to Sunday papers because "they carry into Sunday the associations of every-day work and every-day thought." Principal Oswald Dykes, of the Presbyterian College, says: "Its influence on all into whose hands it comes, whether they attend church or not, is the main matter, and so far as its influence goes it can only tend to fill their minds with the affairs which it is good for us all to forget, as far as we can, during the hours sacred to home and rest and God." Mr. H. Rider Haggard thinks that "man, for the health of his soul and body, should have one day's rest in every seven, and that the proprietors of any Sunday paper, or any Sunday anything else, who for their own advantage forced, or even induced, men to work seven days instead of six, would be guilty of a wrong." Mr. Edmund Gosse says: "The whole conception of a Sunday newspaper appears to me to accentuate the hurrying, wearying, and trivial monotony of experience which is the curse of life nowadays." At the annual meeting of the Dissenting Deputies of the Free Denominations, a resolution was

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adopted calling upon all who value the Lord's Day to discountenance in every way this new departure as involving a large increase of unnecessary labor, and tending still further to secularize the spirit and lower the moral tone of the community. These selections from eminent correspondents indicate the attitude of the religious people of Great Britain concerning what they feel is a new enemy of vital religion. It must not be inferred, however, that there are not already Sunday papers in England; they are many, but they are not Sunday editions of the great dailies; and they make their appeal to a different class of people. This new experiment may possibly succeed, but it will not be without long-continued and powerful opposition.

The Madura Mission

We have seldom found any pamphlet more interesting and inspiring reading than the annual report of the Madura Mission in India for the year 1898. This is one of the grand divisions of the foreign missionary work of the American Board in that country. Its territory is about the size of New Hampshire, and contains a population of not far from 2,600,000. In that district, in this Mission, there are thirteen missionaries and their wives. Of these, Dr. Chester and Dr. and Mrs. Washburn have served nearly forty years. There are also six single women and one single man in the field. Among the natives there are 577 pastors, catechists, evangelists, teachers, and Bible women. The Christian community numbers about 15,500. The average annual gain in membership has been 241. This is one of the districts which has not been visited by the plague. The Mission was started in 1834. It now contains thirty-eight church organizations, but these churches maintain 327 regular congregations. The greatest hindrance to the progress of the work is the caste system, which makes it next to impossible for a Christian in one caste to have any influence with a member of another caste. The time of the missionary in such a field is by no means all spent in preaching. The schools render an invaluable service, and often are the only means which the natives have of getting an education. There are village schools, training-schools, an industrial school, nine boarding-schools, a college, and a theological seminary, in all of which the instruction will compare favorably with that given in institutions of the same grade in our own country. Another beautiful ministry is that of the medical work. As an illustration of what is being done in this line we need only refer to the admirable hospital, and then to the fact that in addition one physician reports more than thirty-six thousand out-patients, while another reports that at his dispensary nearly twenty-four thousand different cases were treated.

The Rev. F. B. Meyer's Work in London

The Rev. F. B. Meyer, the successor of Newman Hall in London, has recently returned from an evangelistic tour in India. Principal Fairbairn went with a message to the cultured and thoughtful people of the East; Mr. Meyer's work was intended rather to reach the less thoughtful but equally needy multitudes. He has announced that in the future he will devote himself more to the service of young men in London; and also to the training of young men and women as missionaries. It would seem as if the great church of which he is pastor afforded opportunities large enough to satisfy the ambition of any man, but not so with Mr. Meyer. While not neglecting his church, he expects to do much toward cultivating this other and larger field. Mr. Meyer's message is to the poorer classes, to those who are swayed by emotion rather than by truth which will satisfy the intellect. His call is not less important than that among more thoughtful people, but it is different. He who thus divides his time and talents may succeed in one field and might fail in another. Mr. Meyer will not fail, but he would not succeed if he were to expect to reach those who demand that religious teaching shall be so presented as to commend it to the reason as well as the feeling. Principal Fairbairn has his place, and Mr. Meyer his.

We are requested to state that a biography of the late Rev. Charles A. Berry, of Wolverhampton, England, is in preparation, and that Mrs. Berry will be grateful for any correspondence or reminiscences of general interest, which will be carefully returned. Letters may be addressed to Mrs. Berry, 13 Parkdale, Wolverhampton, England.

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Correspondence

The Quay Machine: Another View

To the Editors of The Outlook:

In his article of May 6, on "Senator Quay and the Republican Machine," your correspondent gives a very graphic account of the manner in which the "Quay" machine has secured and preserved its power. He is correct when he says that "through the State there has been growing a steady opposition to the absolute rule of one man, heading a self-perpetuating body of political Janizaries" (a very correct description of the "Quay" machine). But he is mistaken in his assumption that this opposition depends for its success on the organization of another machine composed of the bosses ("immaculate" or otherwise) of the various municipal machines, which is being formed to take up and perpetuate the political power of the "Quay" machine wnen the latter is destroyed, even though so distinguished a man as Mr. Wanamaker furnishes its "connecting link." In fact, the fear of such a result is one of the most serious obstacles to the success of this opposition. Imagine the power of Tammany, strengthened by the absolute control of the State and Federal patronages of New York, and you can appreciate the feeling of the people of this State when asked to intrust its destinies to a machine controlling not only the State and Federal patronages, but also the municipal patronages of the cities of Philadelphia and Pittsburg, either of the latter being greater than the other two combined.

Even though all the originators of such a machine were "immaculate" and animated by the purest and most honorable motives, it would, as your correspondent has shown in the case of the "Quay" machine, inevitably "rot," and again sink "public life to a level low beyond description."

Your correspondent, however, candidly says that the bosses of our municipal machines, who are to control the new State machine, have not been "immaculate," and the action of the "Insurgents" at the last session of the Legislature in relation to the Reform Ballot Bill (which Mr. Martin himself stated was necessary in the interests of honest elections), the Personal Registration Bill, which was necessary to check the fraudulent padding of the registry lists, and the bill to extend to the city of Pittsburg what your correspondent so well denominates as "the compact, well-considered charter which rules Philadelphia," but which was defeated solely because it was opposed by the bosses of the Pittsburg machine, clearly shows that the people have no reason to hope that, should they secure power in the State, they will use it for public good. Although their sails were set in opposing directions in the Quay Senatorial contest, their joint interests were supposed to be promoted whether the breeze blew from either quarter. Of one thing we are certain, that they have not dissolved political partnership, but stand together now as always, resolutely opposed to any movement or measure which would tend in any degree to weaken their grip of steel upon the municipal government, the city franchises controlling utilities, and the political rights of the people of Pittsburg. When Boss Flinn banqueted the "Insurgent Fifty-six" in Philadelphia on the 12th of May, and they organized themselves into an association to be called "The Insurgents," the people naturally expected the promulgation of a future policy worthy of their organized revolt from Quay and Quayism, which called them into existence. But, aside from their declarations of undying friendship for each other and undying opposition to Quay, they gave no sign. They were ominously silent as to the part they proposed to play in the deliverance of the municipalities of the State from the grievous misrule and political corruption which have been, these many years, the outcome of bossism other than Quay's.

In considering this question it is also well to remember that the *good form* of government which Philadelphia enjoys, and which your correspondent commends, is not in the slightest degree due to the managers of the local municipal machine, as might be inferred from his article, but to Senator Quay himself, who for his own purposes imposed it upon them; and that,

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on the other hand, the *corrupt administration* from which the city suffers is due at least as much to the men who are now opposing Quay as it is to those who still support him.

It is manifest, therefore, that the hope of good government in our State and municipalities does not depend on the result of the struggle for power now going on between the "Quay" machine and the proposed new machine, but on the destruction of both.

The people who simply desire honest, efficient, and progressive government will make no choice between them. The fight against the "Quay" machine must and will go on until it and its evil power have been destroyed. In so far as the proposed new machine tends to weaken the control of the "Quay" machine, its action will be viewed with satisfaction; but whenever it or any other attempts to intervene and preserve for its own advantage the power of the old machine, it should and will meet with the same opposition which is now arrayed against the old machine; and ultimately with the same end, no matter how distinguished may be the name which constitutes the "connecting link" with the cause of reform.

It is of the utmost importance, therefore, that the growing movement of resistance by the people to all political bosses and bossism in the State of Pennsylvania shall not be diverted by false leaders and false standards, which will be sure to nullify their efforts and perpetuate their political servitude.

OLIVER MCCLINTOCK,

Pittsburg, Pa.

Lend-a-Hand Book Mission

To the Editors of The Outlook:

In thousands of homes throughout our land useful and entertaining books are lying idle on shelves, magazines are laid aside, and papers destroyed. In striking contrast to this waste and accumulation of publications are the thousands of homes of poverty where a literary famine exists.

The object of the Lend-a-Hand Book Mission is to collect books and periodicals from which the owners can extract no further pleasure, and send them free of cost into barren regions where the people are anxious to ascend the educational ladder, but are cramped for opportunities.

I have just returned from a four months' trip in western North Carolina and Tennessee.

Southern clergymen, teachers, and others are laboring with remarkable success and untiring zeal to lift the standard of life of the lower classes.

Mission schools follow the factories. Libraries are started; destitute schools and churches in the rural districts are provided with secular publications; reading is sent to jails and asylums; papers are deposited in post-offices and country stores for free distribution.

They brighten lonely homes, cheer invalids, and kindle a light which can never be extinguished.

Accompanied by friends, I visited some of the prisons. The convicts who can read are eager for periodicals that will touch and lift their dark lives. Prison officials speak warmly of the good effect which interesting books and religious papers have upon convicts.

Our Southern co-workers need heavy reinforcements of literature. Constant applications are made for the gift of useful and entertaining second-hand books for libraries, the "Century," "Harper's Magazine," "Harper's Young People," "Youth's Companion," juvenile Sunday-school books and papers, Bibles, Gospel Hymns, Scripture and Christmas cards, etc.

Several destitute societies are in need of second-hand organs. Are there not prosperous churches that can supply this lack? Northern Societies of Christian Endeavor, Epworth Leagues, and King's Daughters are earnestly solicited to aid this glorious cause.

Please write a list of the books, etc., you wish to give, and I will return an address with information where and how to send your collection. The freight must be *prepaid.*

Much has been accomplished through the Lend-a-Hand Book Mission. In its onward march other unexplored regions appear in view, and we get a glimpse of a long procession of untrained people whose rough paths we can smooth and brighten. They are our fellow-travelers on the highway of life, and we cannot pass them by.

SARAH P. BRIGHAM,

Lend-a-Hand Office, Boston, Mass.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I understand from your reply to "G.," April 29, that Dr. Abbott holds the resurrection of Christ "to be as well established as any fact in ancient history." In this opinion I concur, but at times my faith is shaken by the thought that after his resurrection Christ was seen only by his immediate disciples. Is it not reasonable to suppose that we would be furnished with the highest evidence of a fact of such tremendous importance as the resurrection?

L.

A document written less than quarter of a century after the resurrection, and recognized by all scholars as genuine, states that the risen Master was seen by above five hundred at once, most of whom were still surviving (1 Corinthians xv., 6). Considering the political fanaticism which had to be reckoned with (see John vi., 15), and the temper of the rulers, as shown in face of such an event as the raising of Lazarus, it is difficult to see what could have been accomplished compatible with the spiritual ends proposed by any more public demonstration.

Please let me know if there is any good authority for omitting the last few verses of Mark xvi. I have been informed that the two oldest MSS. omit the last verses entirely, beginning at the ninth verse. Is this so? Please answer as fully as possible, giving the weight of authority for the above view.

NEMO.

Verses 9–20 are wanting in the two oldest Greek MSS., and in the more ancient Sinaitic Syriac version lately discovered. Jerome, in the fourth century, refers to them as wanting in most of the Greek copies. The internal evidence clearly shows that they are not in Mark's characteristic style. In an Armenian codex of the tenth century these verses are separated by a space from the preceding, and have written over them the words, "Of the Presbyter Aristion," ascribing their authorship to him.

Kindly inform an old subscriber how far does the original meaning of "word" in John xv., 3, differ from "word" in John i., 1. Are they possibly the same word? C.

In each passage the Greek uses the same term, *logos*. This is translated in 1 Peter iii., 15, and iv., 5, by "reason" and "account," *i. e.*, rational account. Words, or language, are the mold or form assumed by reason or thought. This explains John i., 1, which conveys the truth that God is from eternity a self-revealing God. "In the beginning was the Logos [Word]," God's eternal utterance, the manifestation of Divine Reason.

Please explain Luke xvi., 9, and its seeming contradiction to verse 13 of same chapter.

S. W. F.

"Mammon" is the Hebrew word for riches. Jesus calls it "the mammon of unrighteousness," because, at least in his day, commonly perverted to unrighteous uses. He bids us use it benevolently, to make friends who will gratefully greet us in the future life. This is serving God with riches, not serving riches, which verse 13 contrasts with serving God.

I am desirous to obtain a good book on Sunday-school work that will be helpful and instructive to the Superintendent. Kindly recommend some book, and state price of same. F. A. M.

Dr. Boynton's "The Model Sunday School" (Congregational Publishing Society, Boston, perhaps $1). Dr. Trumbull's "Teaching and Teachers" (J. D. Wattles, Philadelphia, $1.50).

Can you give me the name of some readable up-to-date book on Psychology?

E. W. F.

For a readable and practical book, up to the requirements of high schools, see Buell s "Essentials of Psychology" (Ginn & Co., Boston, $1.10). After reading this you may desire something more advanced and difficult.

Kindly inform me if you know of any good book controverting the teachings of the Christian Scientists. B.

"Christian Science and its Problems," by J. H. Bates, is a book we have repeatedly commended. (Eaton & Mains, New York, 50 cents.)

Will you please name the best book or books on the Minor Prophets? C. K. M.

"The Twelve Prophets," by Professor G. A. Smith, in the Expositors' Bible series (Armstrong & Son, New York, $1.50).

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FOR THE LITTLE PEOPLE

Cronies

By Martha Burr Banks

Where can we find Red Riding Hood?
A shy little creature, indeed, is she;
Hiding away at the edge of the wood,
For it's not every caller she wishes to see;
But when Bo-Peep strays down her way,
She smiles at her and says "Good-day."

Little Bo-Peep is a gay young sprite,
Always ready to aid and bless;
She lends Red Riding Hood her light,
And helps her weave her pretty dress:
For Red Riding Hood is a strawberry sweet,
And little Bo-Peep is a sunbeam fleet.

A Modern George Washington

By B. Fay Maddox

John was just six years old when he started to school. He had been going about five months now, and was more in love with it every day.

One day he came home in great excitement—the teacher had been telling them about the great General Washington. He said, "Why, mamma, he *never* told a lie, and when I grow up I am going to be just like him." Mammā smiled, but said, "Why wait until you grow up? Why not begin now? You have to begin some time."

So John concluded he would try. He got several boys to be his soldiers, and drilled them. They had little guns, caps, and knapsacks, but the Captain ought to have a sword. John suggested it to mamma, but she thought a wooden one would do quite well enough. He argued and pleaded, but all in vain; mamma would not hear of a "reely" sword; she thought it dangerous for a small boy.

John concluded to be content, but one night when he was over at Harold's he spied a short sword over the mantel. Harold said it was his uncle's, and his uncle was not at home. John could not keep his eyes off it, and finally persuaded Harold to let him hold it in his hands. Then he must fasten it to his belt; and finally the temptation was too much—he must wear it to drill. The little boys were much impressed when they saw John with his sword. He strutted in front of them waving it proudly. Suddenly he said, "Now, I'll be George Washington, and you must all wave your hats when I pass." Just then he thought of what the teacher had said: "George Washington always loved and minded his mother." Without stopping to think, he ran home and hurried through the house, calling for mamma. When he found her, he threw both arms around her, crying, "Oh, mamma, I *do* love you, and I'm so sorry!" Of course mamma was puzzled, and could only say, "Tell me all about it."

So John told her, and then mamma said, as she kissed him, "Well, dear, you are like him in one way. You have told the truth about it of your own accord." John felt comforted a little, but it was a long time before he could forget how he had disobeyed his mother.

The Man who Sewed

The man stood on the deck of a canal-boat. About his waist was a broad sash that had heavy ends. In his hands was a needle three inches long, with a large eye; this needle is called a rope needle. The man was a bag-sewer. The boat on the deck of which he stood was a canal-boat loaded with corn. On the other side of the wharf was a big steamer taking in her cargo for the West Indies. The corn in the canal-boat was in bulk; that is, it was in the hold of the boat, loose—thousands of bushels. But it was decided that an experiment should be made; the corn should be measured into sacks, weighed, the sacks or bags sewed, and the corn carried in the steamer to the West Indies in that way. Each bag held two bushels. A man in the hold of the canal-boat passed up a half-bushel measure filled with corn. After the fourth measure was passed up, the bag was put on a scale and weighed; this was to insure

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that the weight or measure was exact. When filled, the sewer took the bag, and, more quickly than you would believe possible, sewed the bag across, leaving an end, called a lug, to make the handling of the bag easier. The sash at the sewer's waist was of the twine he used in sewing the bag, each piece cut the exact length necessary to sew across the bag. After it was sewed the bag was thrown across the back of a man who carried it across the wharf and threw it on the pile waiting to be placed in the hold of the big steamer. The reason for putting the corn in bags is that the number of times it is measured may be reduced, and it is believed this plan will save labor in handling. The cost of transportation of any commodity is paid by the buyer; all that reduces cost in handling and transporting makes the commodity cost less to the consumer.

The Queen's Playroom

Queen Victoria was born May 24, 1819, in Kensington Palace, and lived there when the news was brought to her, in the night, that she was Queen of England. She was then eighteen years old. The week before her eightieth birthday she visited this palace, and found that the rooms had all been arranged just as they were when she was a little girl. Great care had been exercised to have her toys and playroom just as she remembered them. Queen Victoria had, as a little girl, a wonderful collection of dolls; all these have been most carefully put in order and arranged in cases. Her doll-house was put on a table in the center of the room. This playroom and its contents will be exhibited for a short time.

No doubt many little girls will be greatly disappointed who visit this collection. They will expect that the dolls belonging to a great Queen will be magnificent. No doubt there are many little girls to-day who are not at all rich who have much more beautiful dolls than the Queen ever dreamed of when she was a little girl. She never owned, as a little girl, a walking or a talking doll. Her collection is valuable because the dolls are from every known country, and each is in national dress. No doubt, in her little girl heart, she had her pet dolls, the one she loved most of all; and it is quite possible that, like many little girls of to-day, the doll she loved best was the one that had met with some misfortune.

A Money Transfer

The United States Treasury has a branch in Philadelphia, called the Mint; money is coined here. You may think of a plant the leaves of which have a peculiar odor, which is carried on the wind like a voice seeming to say, "I am here." Mint sauce is the companion of lamb when it comes to the table, and all these associations with mint may make the use of the word in connection with money seem strange and unnatural. Moneta was one of the surnames of Juno, a Roman goddess, in whose temple money was coined, and from this fact the custom was derived of calling the place where money is coined for a government "The Mint," to which word Moneta became changed in course of time. The Mint in Philadelphia is not large enough for the Government, and a new site has been chosen, and partially built upon. Very large and strong vaults were first built, and these are now ready for use. Recently the Government began to move the money in the old vaults and the money in the post-office vaults to the new mint vaults. There were 68,000,000 silver dollars to be moved. This money was in boxes, each holding $1,000; the total weight of which is 2,040 tons. Each wagon carried three tons, thus making 680 loads of money that will pass through the streets; it is expected that six loads per day will be carried, and that over one hundred days will be required to complete the transfer. Government representatives are present at both the old and new vaults, and the wagons are guarded.

A Big Baby

In Central Park there is a new baby, and the mother is very proud of it, though she does not approve of the place where she and her baby live. She would prefer the great open plains of the West. The mother, when the keeper entered her stall, resented it. She put her baby in the corner and covered it with hay. She did not want all the world looking at it and making comments. This big mother buffalo had her own ideas of how babies should be treated, and if she had been where she belonged, instead of being caged for people to look at, she would have

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hidden her baby in the woods. This baby buffalo is a dull dun color, two and a half feet high and four feet long. He is strong and active, and very interesting, if one can catch a glimpse of him. In a few weeks he will be quite as much interested in the people who look at him as they are in him.

The Home Club

A Conversation

The subject was the money relations between husbands and wives, and the time the hour after luncheon.

"It is always a mystery to me why there should be friction or disturbance or annoyance between husbands and wives on the money question," said one whose happiness had been almost the envy of the women who knew the home over which she presided. "It seems unintelligent to me," she continued. "Two people are trying to secure the same object—a happy home in which to bring up their children; a home the memory of which will go with these children through life, an inspiration and a protection always. Money is an essential in home-making. The way in which it is used is of the utmost importance. All the intelligence the home-makers possess will be required at times to solve the problems presented, but I see no cause for friction. A certain fixed sum is to be expended in maintaining the home. That must regulate the expenditures."

"My friend, that is just the root of the question. The conflict comes between the standards of the family and the amount of money at its command to maintain those standards," interrupted the listener.

"I do not understand that conflict," was the response. "It is abnormal. You might just as well find fault and be unhappy because you could not run faster or sing louder. The limit of your speed is fixed, as is the range of your voice. What you advance beyond that limit represents growth, training, experience in using your reserve."

"How do you manage?" was the question.

"Ever since we have been married my husband has, the first of every month, sent me a check by mail for the household expenses. He pays the rent, buys the year's supply of coal. Out of the house allowance I pay the servants' wages, gas, and table expenses. The last day of each month I send to his office a statement of all expenses for refurnishings, extra expenses connected with the house, and the amount expended in buying clothes for each member of the family. My monthly check is for the regular amount plus the amount of this statement. I take it for granted that my husband knew just what our family expenses ought to be and I keep them within that amount. We never talk about money except in the beginning of the year. He has held his own, so that, as the number of our family increased, he was able to meet the increase in expense. We have kept up our friends, have entertained them, but not for the sake of entertaining. The children never feel that they are restricted in their lives; they do what others do in their own way. I never hear any comments that indicate unhappiness because others live in larger houses or have more things. We do not talk about that side of life; I do not allow them to feel that things are necessary to happiness."

"Do you believe that your system can be made to answer where the income is very small?"

"Yes. The income must regulate expenses. The clearest understanding must exist between husband and wife as to what amount can be used in supporting the family; and as the wife regulates the way in which this is spent, on her the peace and happiness of the family depend."

"Suppose the husband is not fair, does not give to the family what he can afford?"

"That does not alter the wife's responsibility. She has so much to expend. It is hers to get the best possible results from this. The moment the wife begins nagging, or coaxing, or by any other means tries to secure more money than the amount willingly placed at her disposal, she places herself at a disadvantage, in an undignified position, and I doubt if she has not struck a severe blow to the peace

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and happiness of the family. The management of a home requires the same qualities on the business side that any business requires. When the expenses of a firm increase beyond the volume of business, there is retrenchment; if not, there is failure; failure also follows if there is expansion beyond what is justified by the return on capital invested."

The Danger of Over-Exertion

The coming of spring is no longer heralded only by the coming of the wild flowers, the appearance of spring poetry, and the evidences of spring house-cleaning, but also by streets and roads crowded by bicyclists. And with their appearance the medical journals begin to give warnings of the dangers of over-exercise. "The Hospital" lays down three laws as governing the amount of exercise safe for each person: (1) The capacity of the digestive organs to keep up the quality of the blood; (2) the capacity of the excretory organs to get rid of the waste products which result from muscular action; and (3) the power of the heart to drive a constant stream of blood through every corner of the organism." To find the limit of this capacity is the problem of each individual.

The organ that suffers most from over-exertion is the heart. To quote again:

> The heart, although strained, may yet be driven on to its own destruction. Every muscular effort not only demands from the heart an increased flow of blood, but also drives an increased quantity toward it. So long as the heart can pass this forward, all is well; but when it fails, not merely is the circulation of the blood rendered imperfect, but serious damage is done to the heart itself. If when the heart was overdriven it merely struck, the enfeebled circulation would soon put a stop to further effort. The willing heart, however, taking at each beat a wider sweep, and driving into the vessels a larger quantity of blood, so meets the call that the athlete can struggle on, perhaps to win his race. But the strained heart suffers, the stretched muscle does not quite come back, the dilated cavity does not quite close at each contraction, and permanent mischief is set up. Thus it is that exercise driven to the limit imposed by the heart is over-exercise in the most serious sense of the word. If it is the heart that stops it, the chances are that it has already gone too far.

One evidence of over-exertion is loss of appetite; it is literally true that one can become too tired to eat. Nutrition must be maintained or there is a loss of power. Whether play or work is the cause, the lesson is to rest until a balance is restored, or moderate exercise to the limit of a reserve of energy; a balance of physical power to the credit of the owner of the body.

Advice of an Expert Laundress

The head of one of the large laundries, maintained partly to provide work for women who need it, and partly to make unskilled workers skilled, recently addressed a body of women on laundry work. The lady had been educated in Germany, where schools are maintained for teaching this branch of domestic work to girls. The speaker condemned the use of hot water for washing. The temperature, she said, should be but a little above that which comes from the faucet in summer. In winter, the first garments to be washed are the flannels, because they require the longest time to dry. Boiling is recommended for body linen, but not for table linen, for which scalding by pouring hot water over it is recommended. Each tubful of clothes should be treated separately—washed, boiled or scalded, rinsed, and hung to dry, without waiting for the whole washing to go through the processes at the same time. Every water through which flannels are put must be of the same temperature; soap should be cut up in the water, never rubbed on the flannels; flannels should be ironed on the wrong side before quite dry, and pulled before ironing. The speaker urged this method of treating the family washing as the only one that insures good color, and because of the ease and order possible for this now laborious work, which it is hoped may yet be done through a co-operative neighborhood laundry.

A Creed for Living

The following, which may be termed the creed of Robert Louis Stevenson, is a creed that does not declare Christ, but contains the spirit of Christ's teachings:

> To be honest; to be kind; to earn a little and spend a little less; to make, upon the whole, a family happier for his presence; to renounce when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself: here is a task for all that a man has of fortitude and delicacy.

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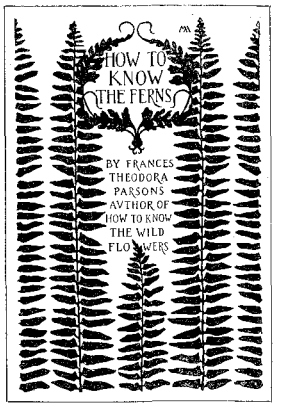

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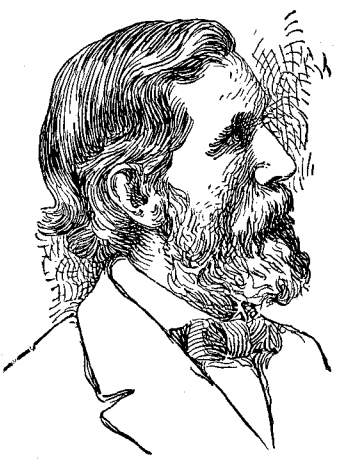

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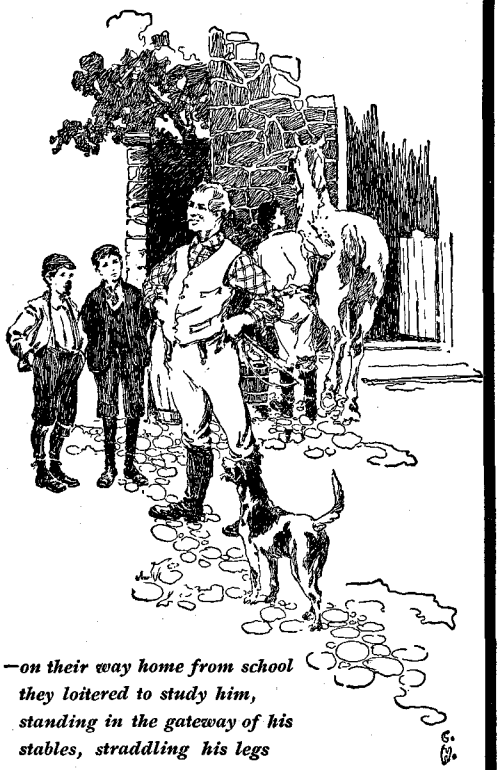

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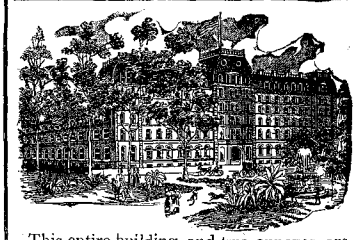

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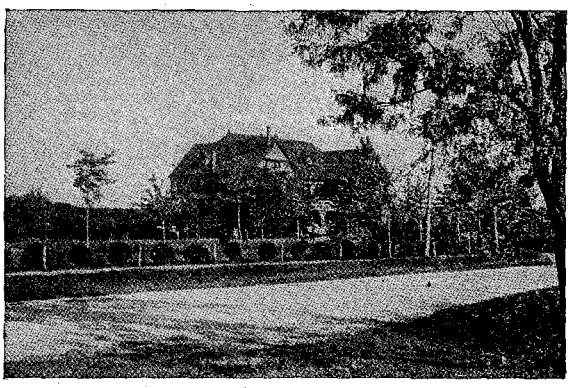

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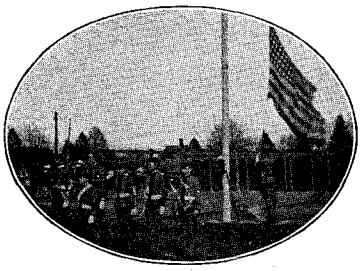

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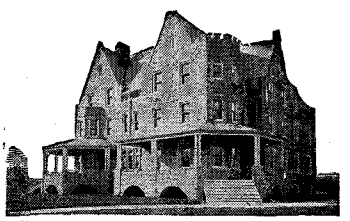

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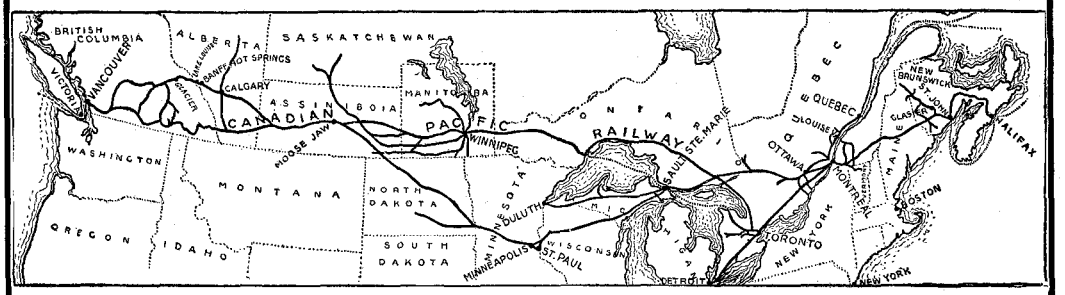

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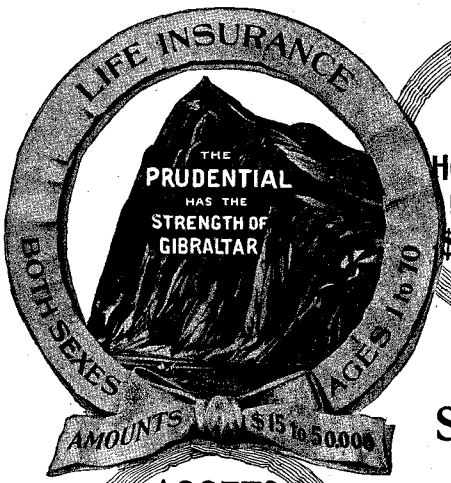

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